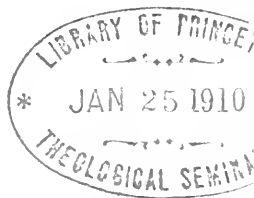




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Presbyterian Church in the
U.S.A. Synod of Baltimore.
Minutes of the Synod of
Baltimore

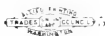
1888-1914



MINUTES
OF THE
FIFTY-FIFTH ANNUAL SESSION
OF THE
SYNOD OF BALTIMORE
HELD IN THE
METROPOLITAN PRESBYTERIAN CHURCH
WASHINGTON, D. C.
OCTOBER 25-27, 1909

WITH AN APPENDIX

*Published by order of Synod, under the
direction of the Stated Clerk.*



WASHINGTON, D. C.
SUDWARTH PRINTING COMPANY
1909

OFFICERS OF THE SYNOD

Moderator

REV. T. DAVIS RICHARDS, Presbytery of Washington City

Stated Clerk and Treasurer

REV. N. H. MILLER, D. D., Presbytery of Washington City
1347 Corcoran Street, Washington, D. C.

Permanent Clerk

REV. JAMES M. NOURSE, Presbytery of Washington City

Temporary Clerk

REV. JOHN C. FINNEY, Presbytery of Baltimore

STANDING COMMITTEES

EXECUTIVE COMMISSION—Revs. George P. Wilson, J. Wynne Jones, S. Beattie Wylie; Elders Isaac Baird, J. N. Wiley, George S. Britt.

HOME MISSIONS—Revs. J. Garland Hamner, Donald Guthrie, Joel S. Gillan; Elders John McKenzie, C. B. Finley, T. F. Sargent.

FOREIGN MISSIONS—Revs. George M. Hickman, Henry Rumer, John McElmoyle; Elders John Abercrombie, F. L. Middleton, Theo. F. Clark.

EDUCATION—Revs. W. T. Thompson, Henry Branch, Alexander Allison, Jr.; Elders Hon. E. S. Eichelberger, L. P. Bush, M. T. Hyer.

CHURCH ERECTION—Revs. E. B. Welsh, E. H. Robbins, T. E. Davis; Elders H. M. Simmons, H. C. Thompson, J. B. Vandegrift.

MINISTERIAL RELIEF—Revs. F. H. Moore, J. E. Moffatt, George Robinson; Elders Robert H. Smith, Daniel McFarlan, W. D. Crossan.

PUBLICATION AND SUNDAY SCHOOL WORK—Revs. Thomas T. Brown, R. L. Hallett, Thomas C. Clark; Elders W. R. Humphrey, W. H. H. Smith, C. B. Turnbull.

FREEDMEN—Revs. Charles L. Jefferson, George M. Cummings, George S. Bell; Elders W. H. Cole, F. M. Finch, George L. Baird.

COLLEGE BOARD—Revs. W. A. Price, J. W. Wrightman, J. R. Henderson; Elders Hon. A. Hunter Boyd, R. J. McKay, O. B. Brown.

TEMPERANCE—Revs. T. Davis Richards, T. Freeman Dixon, T. C. Potter; Elders N. O. Stokes, W. S. Prickett, A. R. Serven.

SABBATH OBSERVANCE—Revs. J. H. Crawford, Robert P. Kerr, E. N. Kirby; Elders H. C. Ellison, A. L. Jackson, S. D. Luckett.

RELIGIOUS WORK IN THE ARMY AND NAVY—Elder Gen. Charles Bird, Revs. George S. Bell, George Robinson, De Witt M. Benham, J. C. Lane.

YOUNG PEOPLE'S SOCIETIES—Revs. David T. Neely, Wilson T. Beale, Charles L. Neibel; Elders H. N. Reed, W. M. Robinson, W. M. Terrell.

EVANGELISM—Revs. Arthur W. Spooner, De Witt M. Benham, W. J. Rowan; Elders Charles B. Bailey, W. E. Marks, P. B. Milliken.

BROTHERHOOD—Rev. W. H. Waygood; Elders Charles S. Smith, Oliver W. Cummings, J. F. Price.

MEMORIALS—Revs. Donald C. MacLeod, B. J. Brinkeman, A. Burtis Hallock.

NARRATIVE, 1910—Revs. R. A. Davison, Adam C. Thomson, W. M. Kieffer; Elders Frank Martin, H. K. Simpson.

WILSON COLLEGE—Revs. Paul R. Hickok, James E. Moffatt, Joseph B. Turner.

SPECIAL COMMITTEE ON NEW WINDSOR COLLEGE—Revs. J. E. Cook, W. J. Rowan, John L. Allison.

DEACONESS' HOME—Revs. Charles Wood, Joel S. Gilfillan, J. Wynne Jones; Elders A. L. Jackson, J. J. Hays, O. B. Brown.

MODERATORS AND STATED CLERKS OF THE SYNOD OF BALTIMORE

YEAR.	MODERATOR.	STATED CLERK.			
1870—	Rev. John Patton, D. D.	Rev. John Pym Carter.			
1871—	Rev. John C. Smith, D. D.	"	"	"	"
1872—	Rev. John Pym Carter.	"	"	"	"
1873—	Rev. Gaylord L. Moore.	"	"	"	"
1874—	Rev. Samuel S. Mitchell.	"	"	"	"
1875—	Rev. David C. Marquis, D. D.	"	"	"	"
1876—	Rev. James Jones Smith.	"	"	"	"
1877—	Rev. David Wells, D. D.	"	"	"	"
1878—	Rev. Robert H. Fulton.	"	"	"	"
1879—	Rev. Samuel A. Gayley.	"	"	"	"
1880—	Rev. Benjamin F. Bittinger, D. D.	"	"	"	"
1881—	Rev. William H. Cooke.	"	"	"	"
1882—	Rev. Lafayette Marks, D. D.	"	"	"	"
1883—	Rev. Samuel H. Howe, D. D.	"	"	"	"
1884—	Rev. James T. Leftwich, D. D.	Rev. John Pym Carter, D. D.			
1885—	Rev. Henry Runer, D. D.	"	"	"	"
1886—	Rev. William A. Bartlett, D. D.	"	"	"	"
1887—	Rev. Joseph T. Smith, D. D.	"	"	"	"
1888—	Rev. J. Howard Nixon, D. D.	"	"	"	"
1889—	Rev. Theodore S. Wynkoop.	"	"	"	"
1890—	Rev. William Simonton, D. D.	"	"	"	"

1891—Rev. Albert N. Keigwin.	Rev. Benj. F. Bittinger, Acting.
1892—Rev. Joseph T. Kelly.	Rev. Edward Hyde Robbins.
1893—Rev. Samuel McLanahan.	" " " "
1894—Rev. John F. Stonecipher.	" " " "
1895—Rev. George O. Little, D. D.	" " " "
1896—Rev. Henry Branch, D. D.	Rev. Nelson H. Miller, D. D.
1897—Rev. Joseph R. Milligan, D. D.	" " " " "
1898—Rev. Charles B. Ramsdell, D. D.	" " " " "
1899—Rev. Edward H. Robbins.	" " " " "
1900—Rev. William H. Logan.	" " " " "
1901—Rev. Tennis S. Hamlin, D. D.	" " " " "
1902—Rev. Frank E. Williams.	" " " " "
1903—Rev. Samuel W. Reigert, D. D.	" " " " "
1904—Rev. Thos. Chalmers Easton, D. D.	" " " " "
1905—Rev. James E. Moffat, D. D.	" " " " "
1906—Rev. Francis H. Moore, D. D.	" " " " "
1907—Rev. Charles Alvin Smith.	" " " " "
1908—Rev. T. Freeman Dixon.	" " " " "
1909—Rev. John McElmoyle, D. D.	" " " " "

STATED CLERKS OF THE PRESBYTERIES

Baltimore—Rev. Henry Branch, D. D., 2101 Madison Ave., Baltimore, Md.
 New Castle—Rev. J. R. Milligan, D. D., St. George's, Del.
 Washington City—Rev. Titus E. Davis, 325 Eleventh St., S. W., Washington, D. C.

MINUTES

WASHINGTON, D. C., October 25, 1909.

The Synod of Baltimore met in the Metropolitan Church of Washington City October 25, 1909, at 8 o'clock p. m., and was opened with a sermon by the retiring Moderator, Rev. John McElmoyle, D. D., of the Presbytery of New Castle, from the text found in Zech. 12:1—"The burden of the Word of the Lord."

After sermon the Synod was constituted with prayer.

The following named Ministers and Elders were present at roll-call or reported later:

Presbytery of Baltimore—4c

Ministers—George S. Bell, De Witt M. Benham, Robert A. Boyle, Henry Branch, Thomas T. Brown, James E. Cook, John S. Conning, T. Dixon

Freeman, Annie M. Engle, John C. Finney, A. Burtis Hallock, J. Wynne Jones, Thomas G. Koontz, Edwin A. McAlpin, James E. Moffat, David T. Neely, John W. Neel, John A. Nesbit, H. Medley Price, William A. Price, Lemuel S. Reichard, Adam C. Thompson, Samuel C. Wasson, D. H. Riddle, Irwin C. Yeakle, Leonard Z. Johnston, John P. Campbell, G. S. Burslem, J. Ross Stevenson, G. M. Hickman, James Fraser.

Elders—Abbot Memorial, John T. Chase; Aisquith Street, Arthur L. Jackson; Brown Memorial, J. H. Frazer, M. D.; Forest Park, H. C. Kilmer; Bethel, N. O. Stokes; Catonsville, Walter Knipp; Govanstown, Clarence C. Foreman; Northminster, C. W. Wisner; Sparrows Point, I. W. Matthews.

Presbytery of New Castle—35

Ministers—Alexander Allison, William T. Bancroft, Wilson T. M. Beale, B. J. Brinkerna, Charles L. Candee, J. Edgar Franklin, Joel S. Gilfillan, Robert L. Hallett, Julius A. Herold, William M. Keiffer, John C. Lane, John McElmoyle, Joseph R. Milligan, Francis H. Moore, Samuel Polk, Arthur Richards, William J. Rowan, Joseph B. Turner, E. B. Welsh, S. Beattie Wylie, H. E. Hallman, W. H. Logan.

Elders—Dover, Frank Martin; Felton, J. G. Rowland; Green Hill, John Oliver; Rock, Frank Houston; Smyrna, George W. Taylor; West Nottingham, A. L. Duyckinck; Wycomico, L. W. Gunby; Zion, Joseph C. Carhart; Central, John J. Hayes; First, James F. Price; Rodney Street, Charles Bird; West, Lewis A. Bower; Head of Christiana, George W. Steel.

Presbytery of Washington City—49

Ministers—John Lee Allison, Benjamin F. Bittenger, John Chester, Thomas C. Clark, George M. Cummings, Titus E. Davis, Robert A. Davison, George S. Duncan, W. H. Edwards, Oscar Gillingham, Paul R. Hickok, Herbert Rex Johnson, Joseph T. Kelly, Edward N. Kirby, Donald C. McLeod, N. H. Miller, William T. D. Moss, Charles L. Neible, James M. Nourse, Wallace Radcliffe, David W. Reed, T. Davis Richards, Arthur W. Spooner, William T. Thompson, Russell J. Verbrycke, George P. Wilson, Charles Wood, James T. Marshall, Henry B. Angus, William J. Young, George O. Little, William H. Dexter.

Elders—Falls Church, W. J. Allen; Manassas, E. K. Mitchell; Neelsville, John T. Warfield; Vienna, John R. Blake; Warner Memorial, William Terrell; Eastern, M. T. Hyer; Eckington, John M. Foster; First, Charles L. Dubois; Fourth, Daniel McFarlan; Garden Memorial, A. B. Garden; Gunton Temporal Memorial, George A. Provost; Gurley Memorial, Samuel A. Gee; Metropolitan, H. K. Simpson; New York Avenue, Charles A. Bailey; West Street, William R. Spilman; Clifton, R. R. Buckley; Takoma Park, C. C. King.

OFFICERS CHOSEN

Rev. T. Davis Richards, of the Presbytery of Washington City, was elected Moderator.

Rev. James M. Nourse, of the Presbytery of Washington City, was chosen Permanent Clerk for three years.

Rev. J. C. Finney, of Baltimore Presbytery, was chosen Temporary Clerk.

The Chairman of the Committee of Arrangements, Rev. Paul R. Hickok, pastor of the Metropolitan Church, greeted the Synod with a hearty welcome on behalf of all the members of the congregation, and recommended the adoption of the docket as presented by the Committee. It was adopted.

Synod adjourned until 9.30 tomorrow morning. Closed with prayer.

DOCKET OF BUSINESS

Monday, October 25th

8.00 P. M.—Opening Services: Sermon by the retiring Moderator, the Rev. John McElmoyle, D. D.

Roll-call.

Elect Moderator (Presbytery of Washington City).

Elect Permanent Clerk for three years.

Elect Temporary Clerk.

Report of Committee of Arrangements.

Adjournment.

Tuesday, October 26th

9.30 A. M.—The Sacrament of the Lord's Supper.

10.30 A. M.—Reading Minutes of opening session.

Appoint Committees: Bills and Overtures; Judicial; Finance;

Minutes of General Assembly; Presbyterial Minutes;

Narrative, 1910; Standing Committees and Rules;

Arrangements; Leave of Absence.

Reference of Papers.

Treasurer's Report, Statistical Reports, Etc.

10.45 A. M.—Education, Rev. W. T. Thompson, D. D., Chairman. Address, Rev. J. W. Cochran, D. D., Secretary.

11.30 A. M.—Publication and Sunday School Work, Rev. Thomas C. Clark, D. D., Chairman. Address, Rev. Alexander Henry, D. D., Secretary.

12.15 P. M.—Items of Business.

12.30 P. M.—Recess.

2.00 P. M.—Report of Committee to Visit Deaconess' Home, Rev. Henry Rumer, D. D., Chairman.

2.20 P. M.—Temperance, Rev. T. Davis Richards, Chairman. Address, Miss Marie C. Brehm, for the Assembly's Committee.

3.00 P. M.—Home Missions, Rev. Alexander Allison, Jr., Chairman. Address, Rev. Charles L. Thompson, D. D., Secretary.

3.50 P. M.—Evangelism, Rev. De Witt M. Benham, Ph.D., Chairman. Address, Rev. Henry C. Minton, D. D., for the Committee.

4.25 P. M.—Systematic Beneficence, Rev. George P. Wilson, D. D., Chairman.

4.50 P. M.—Notices, Etc.

5.00 P. M.—Recess.

7.45 P. M.—Hon. Henry B. F. Macfarland, presiding. Subject: "The Presbyterian Elder."

1. The Elder in Scripture. Rev. Julius A. Herold.
2. The Elder in the Church. Elder George A. Blake.
3. The Elder in the Parish. Elder John D. Worthington.

Wednesday, October 27th

9.30 A. M.—Reading Minutes of Yesterday's Sessions.

Reports of Committees.

Next Place of Meeting.

Appoint Committee to Visit Wilson College.

10.00 A. M.—Ministerial Relief, Rev. George Robinson, D. D., Chairman.

10.25 A. M.—Freedmen, Rev. L. Z. Johnston, Chairman.

10.50 A. M.—John Calvin Memorial Fund, Rev. De Witt M. Benham, Ph.D., Chairman.

11.10 A. M.—Sabbath Observance, Rev. Robert P. Kerr, D. D., Chairman.

11.35 A. M.—Religious Work in the Army and Navy, Gen. Charles Bird, U. S. A., Chairman.

11.50 A. M.—Narrative, Rev. Alexander Allison, Jr., Chairman.

12.10 P. M.—Memorials of Deceased Members, Rev. W. H. Bancroft.

12.30 P. M.—Recess.

2.00 P. M.—Items of Business.

2.15 P. M.—The Work of the Executive Commission, Rev. John P. Campbell, D. D.

2.30 P. M.—Foreign Missions, Rev. Joseph T. Kelly, D. D., Chairman. Address, Rev. J. Ross Stevenson, D. D., for the Board.

3.15 P. M.—College Board, Rev. John R. Henderson, Chairman. Address, Rev. R. M. Stevenson, D. D.

3.35 P. M.—Young People's Societies, Rev. Charles L. Neibel, Chairman.

4.00 P. M.—Brotherhood, Elder L. C. Williamson, Chairman.

4.20 P. M.—Church Election, Rev. J. Edgar Franklin, Chairman. Dr. D. J. McMillan will represent the Board.

4.40 P. M.—Business.

5.00 P. M.—Recess.

7.40 P. M.—John Calvin, Evening.

1. John Calvin: Address, Rev. Wallace Radcliffe, D. D.

2. Calvinism: Address, Rev. Donald Guthrie, D. D.

Collection for the Woman's Synodical Missionary Societies.

Closing Business.

Adjournment.

October 26, 1909.

Synod met at 9.30 a. m. and was opened with prayer. The Sacrament of the Lord's Supper was administered.

Minutes of opening session were read and approved.

COMMITTEES

The Moderator appointed the following committees:

Bills and Overtures—Revs. John McElmoyle, James E. Cook, T. E. Davis; Elders A. L. Duyckinck, M. T. Hyer.

Judicial—Revs. Wallace Radcliffe, A. M. Engle, R. L. Hallett; Elders J. F. Price, J. T. Chase.

Finance—Elders L. W. Gunby, H. C. Kilmer, J. T. Warfield.

Narrative, 1910—Revs. R. A. Davison, Adam C. Thomson, William M. Kieffer; Elders Frank Martin, H. K. Simpson.

Committees and Rules—Revs. N. H. Miller, Henry Branch, J. R. Milligan.

Minutes of General Assembly—Revs. W. T. M. Beale, J. R. Milligan, David T. Neely; Elder James H. Frazer.

Presbyterial Minutes—Baltimore: Rev. S. Beattie Wylie; Elder A. B. Garden. New Castle: Rev. J. L. Allison; Elder H. C. Kilmer. Washington City: Rev. J. Wynne Jones; Elder John Oliver.

Arrangements—Pastor and Session of Church in which Synod meets, with the Stated Clerk.

Leave of Absence—Revs. George M. Cummings, A. B. Hallock, Arthur Richards; Elders William J. Allen, Lewis A. Bower.

STATISTICAL REPORTS OF PRESBYTERIES

Presbytery of Baltimore

Baltimore reports to the Synod of Baltimore that it consists of 64 Ministers, and has under its care 68 Churches, with 304 Elders, 186 Deacons, 13,071 Communicants, 11,526 Sunday School Members, 2 Licentiates, and 14 Candidates, with 1 Licensed Local Evangelist.

Officers—Moderator, Rev. J. Wynne Jones; Stated Clerk, Henry Branch; Permanent Clerk, T. L. Springer.

Chairmen of Standing Committees:

Home Missions—Donald Guthrie.

Foreign Missions—George M. Hickman.

Education—Henry Branch.

Ministerial Relief—J. E. Moffatt.

Publication and Sabbath School Work—T. T. Brown.

Church Erection—E. H. Robbins.

Freedmen—George S. Bell.

Colleges—W. A. Price.

Temperance—T. F. Dixon, D. D.

Young People's Societies—D. T. Neely.

Historical Collections and Carter Library—John P. Campbell.

Bible Society—A. C. Thomson.

Tract Society—D. E. Craighead.

Religious Instruction in Army and Navy—J. W. Douglas.

Sabbath Observance—J. W. Jones.

Presbyterian Brotherhood—W. H. Waygood.

Executive Commission—The Moderator.

Evangelistic Committee—DeW. M. Benham.

Minutes of Synod—T. C. Eason.

On Examination of Candidates:

Experimental Religion—J. W. Jones.

Ancient Languages—H. W. Miller.

Arts and Sciences—T. G. Koontz.

English Bible—A. B. Hallock.

Church History—James Fraser.

Theology—J. P. Campbell.

Sacraments and Church Government—A. M. Engle.

Ministers Received—Walter H. Waygood, from the Presbytery of Philadelphia, North, December 8, 1908; David Bruce Fitzgerald, Presbytery of Lima, May 3, 1909; John N. Beall, Presbytery of St. Louis, October 5, 1909; J. Ross Stevenson, Presbytery of New York, October 11, 1909.

Ordained—William Oswald Yates, Evangelist, June 16, 1909; Frederick McNeill, and installed Chestnut Grove Church, June 21, 1909.

Installed—W. H. Waygood, Lafayette Square, December 17, 1908; A. B. Hallock, Bel Air, January 15, 1909; Frederick McNeill, Chestnut Grove, June 21, 1909; Frederick McNeill, Fallston, June 24, 1909; K. M. Craig, Crisp Memorial, July 1, 1909; S. C. Wasson, Govanstown, September 30, 1909; J. Ross Stevenson, Brown Memorial, October 12, 1909.

Resigned—A. B. Hallock, Sparrows Point, January 4, 1909; W. W. Shaw, Govanstown, February 1, 1909; A. M. Engle, White Hall, April 20, 1909; J. T. Stone, Brown Memorial, May 3, 1909; W. R. Murray, Havre de Grace, May 3, 1909; K. M. Craig, Emmittsburg, June 15, 1909; S. C. Wasson, Churchville, September 13, 1909; H. Branch, Ellicott City, October 5, 1909.

Dismissed—W. W. Shaw, to Presbytery of Seattle, February 1, 1909; James MacIntosh, to Presbytery of Fort Dodge, April 14, 1909; C. G. Girelius, to Presbytery of Northumberland, April 19, 1909; J. T. Stone, to Presbytery of Chicago, May 3, 1909; W. R. Murray, to Presbytery of Philadelphia, North, May 3, 1909.

Deceased—R. L. Mealy, January 15, 1909, born 1865; James W. McIlvain; D. D., August 7, 1908; born 1850.

Church Enrolled—Oakland, Md., from the Presbytery of Grafton, Synod of West Virginia. Vacant.

HENRY BRANCH, *Stated Clerk*.

Presbytery of New Castle

The Presbytery of New Castle reports to the Synod of Baltimore as follows:

Ministers, 48; Elders, 187; Deacons, 31; Churches, 57; Communicants, 7,264; Licentiate, 1; Candidates for the Ministry, 6.

Officers—Moderator, Rev. Alexander Allison, Jr.; Stated Clerk and Treasurer, Rev. J. R. Milligan, D. D., St. George's, Del.

Chairmen of Standing Committees:

Home Missions—Rev. Joel S. Gilfillan.

Foreign Missions—Rev. John McElmoyle.

Education—Rev. Alexander Allison, Jr.

Publication and Sunday School Work—R. L. Hallett.

Ministerial Relief—Rev. F. H. Moore.

Church Erection—Rev. J. Edgar Franklin.

College Board—Rev. John R. Henderson.

Freedmen—Rev. J. D. Blake.

Temperance—Rev. T. Chalmers Potter.

Young People's Societies—Rev. W. T. M. Beale.

Evangelism—Rev. W. J. Rowan.

Systematic Beneficence—Rev. S. Beattie Wylie.

Ministers Received—Littleton P. Bowen, Presbytery of Red River, Presbyterian Church in United States, November 9, 1908; Josiah H. Crawford, Presbytery of Philadelphia, North, January 8, 1909; Thomas S. Armentrout, Presbytery of Athens, April 20, 1909; William M. Kieffer, Presbytery of Northumberland, June 3, 1909; Charles L. Candee, Presbytery of Monmouth, July 1, 1909.

Ordained and Installed—William Crawford, Port Deposit, December 9, 1908.

Installations—Josiah H. Crawford, Wilmington Central, January 28, 1909; Thomas S. Armentrout, Lower Brandywine, June 27, 1909; William M. Kieffer, Green Hill, June 3, 1909; Charles L. Candee, Wilmington, Rodney Street, September 23, 1909.

Licensed—William Crawford, November 9, 1908; Francis S. Downs, April 20, 1909.

Licensed and Ordained—H. Everett Hallman, October 5, 1909.

Pastoral Dissolutions—J. Newton Kugler, Lower Brandywine, November 9, 1908; W. F. D. Lewis, Rodney Street, March 1, 1909; George F. Nason, Wilmington, First, April 20, 1909; J. Norris McDowell, Pitts Creek, May 1, 1909; H. Charles McBride, White Clay Creek, May 23, 1909; Adolf C. Esmann, Rehoboth, Del., July 27, 1909.

Dismissions—J. N. Kugler, to Presbytery of Lehigh, November 9, 1908; Thomas A. McCurdy, D. D., LL. D., to Presbytery of Bismark, January 18, 1909; C. H. Schwenke, to Presbytery of North River, April 21, 1909; W. F. D-Lewis, to Presbytery of Kansas City, April 21, 1909; H. C. McBride, to Presbytery of Philadelphia, North, May 10, 1909; J. N. McDowell, to Presbytery of Tulsa, October 5, 1909.

Stricken from the Roll—George F. Nason.

Candidates Received—H. E. Hallman, from the Presbytery of Philadelphia, North, June 3, 1909; John N. Kantner, West Church, Wilmington, October 5, 1909.

Church Organized—Ocean City, Md., April 30, 1909.

J. R. MILLIGAN, *Stated Clerk*.

Presbytery of Washington City

Ministers, 56; Churches, 36; Communicants, 10,029; Ruling Elders, 196; Deacons, 129; Local Evangelist, 1; Licentiates, 2; Candidates, 3; Sabbath School Members, 8,600.

Officers—Moderator, Rev. E. N. Kirby; Stated Clerk, Rev. T. E. Davis; Permanent Clerk, Rev. George M. Cummings.

Chairmen of Standing Committees:

Home Missions—J. G. Hamner, D. D.
Foreign Missions—Henry Rumer, D. D.
Education—W. T. Thompson, D. D.
Publication and Sunday School Work—Thomas C. Clark, D. D.
Church Erection—T. E. Davis.
Church Extension—Wallace Radcliffe, D. D.
Ministerial Relief—George Robinson, D. D.
Freedmen—Rev. George M. Cummings.
College Board—James W. Wightman, D. D.
Temperance—Rev. T. Davis Richards.
Vacancy and Supply—Rev. E. N. Kirby.
American Bible Society—Rev. J. S. Westcott.
Young People's Societies—Rev. Charles L. Neibel.
Presbyterian Brotherhood—Charles S. Smith, M. D.
Evangelistic Committee—A. W. Spooner, D. D.
Presbyterial Sustentation—D. C. MacLeod, D. D.
Systematic Beneficence—George P. Wilson, D. D.
Trial Exercises—George S. Duncan, D. D.
Examiners in Theology—Wallace Radcliffe, D. D.; J. T. Kelly, D. D.
Examiners in Church Government and Sacraments—B. F. Bittinger, D. D.; Henry Rumer, D. D.

Ministers Received—Rev. James T. Marshall, D. D., from the Presbytery of Chicago, December 7, 1908; Rev. T. Lee Rynder, from the Presbytery of Erie, April 13, 1909; Rev. Hubert Rex Johnson, from the Presbytery of Blairsville, April 13, 1909; Rev. Paul Robinson Hickok, from the Presbytery of Marion, June 28, 1909; Rev. J. Kelly Argo, from the Presbytery of Huron, June 28, 1909; Rev. Oscar O. Gillingham, from the Presbytery of Blairsville, October 12, 1909; Rev. Harry B. Angus, from the Presbytery of Elizabeth, October 12, 1909.

Ministers Released—Rev. Walter H. Stone, Ph. D., Darnestown Church, December 28, 1908; Rev. Albert Evans, D. D., Metropolitan Church December 28, 1908; Rev. S. Ward Righter, Hyattsville Church, January 1, 1909; Rev. S. M. Johnson, Chevy Chase Church, March 1, 1909; Rev. C. MacRae Louistal, Fairmount Heights Church, June 7, 1909; Rev. George Bailey, D. D., Western Church, July 19, 1909.

Ministers Dismissed—Rev. Walter H. Stone, Ph. D., to the Presbytery of Lehigh, December 28, 1908; Rev. Albert Evans, D. D., to the Presbytery of Niagara, January 1, 1909; Rev. S. M. Johnson, to the Presbytery of Philadelphia, March 1, 1909; Rev. George G. Smith, to the Presbytery of New Brunswick, June 7, 1909; Rev. French W. Fisher, to the Presbytery

of Chester, June 7, 1909; Rev. George Bailey, D. D., to the Presbytery of Erie, July 19, 1909.

Ministers Installed—Rev. James T. Marshall, D. D., West Street Church, December 11, 1908; Rev. C. MacRae Louistal, Fairmount Heights Church, January 3, 1909; Rev. David A. Reed, Riverdale Church, July 6, 1909; Rev. J. Kelly Argo, Hyattsville Church, July 7, 1909; Rev. Hubert Rex Johnson, Chevy Chase Church, August 22, 1909; Rev. Paul Robinson Hickok, Metropolitan Church, October 5, 1909; Rev. Oscar A. Gillingham, Darnestown Church, October 19, 1909.

Minister Ordained—Rev. C. MacRae Louistal, December 28, 1908.

Churches Organized—Fairmount Heights, October 25, 1908; Sherwood, October 18, 1909.

Minister Deceased—Rev. J. E. P. Kumler, D. D., LL. D., January 3, 1909.

T. E. DAVIS, *Stated Clerk*.

EDUCATION

The Chairman presented the report, which was accepted. Rev. Joseph W. Cochran, D. D., Secretary of the Board, addressed the Synod. The report follows:

The cause with which your Committee has to do is second to none in the Church in point of importance. It has been well styled the "right arm of the Church." Upon an educated ministry, humanly speaking, depends the evangelization of men at home and abroad, the defense of the Church against its rapidly multiplying enemies, and the preservation and perpetuation of our Christian civilization.

No legitimate means should be left unemployed to secure for candidates for the ministry as complete an intellectual equipment as possible. A lack of zeal in this respect bodes ill for the future of the cause of Jesus Christ.

It is alarming that so few of our young men are offering themselves for this, the most honorable and most important of all vocations. The reasons for this may be found in the alluring materialism of our day, in the seemingly larger and more immediate rewards offered by other professions, in the pernicious influence of the destructive higher criticism, in an abounding magazine literature hostile to the sacred Scriptures and organized religious life, and possibly in the neglect of pastors to press the claims of the ministry upon their congregations, and to make a warm-hearted personal appeal to intelligent promising young men of their acquaintance to preach the Gospel.

There is an urgent need of men.

Eight hundred candidates have come under the Board's care during the past year. Of these, 82 are in academic courses, in 38 institutions; 353 in

collegiate courses, in 78 institutions, and 365 in theological courses, in 15 institutions: 581 are "renewals," an increase of 25 over last year, while 219 are "new men," a decrease of 34 from last year. Although extremely anxious, in view of present conditions, to assist every candidate applying, the Board has not felt warranted in lowering its standards or suspending its rules.

In Seminaries.—Reports from seminaries are that in 1895 there were 999 candidates, the number declining to 641 in 1902. There has been no appreciable increase since that time, there being 648 candidates in our seminaries in 1907-08 and 760 in 1908-09.

In Presbyteries.—For some reason returns from the Presbyteries indicate a more favorable situation than the returns from theological seminaries. The number of candidates at the lowest point of the ebb tide in 1903 was 779, which has increased steadily to 1,105 in 1908.

The Board reports that the past year a maximum scholarship of \$100 was granted to collegiate and seminary students and \$90 to academic students. The entire receipts for last year were \$113,983.79, a decrease of \$1,138. The contributions from the Synod of Baltimore were as follows:

Baltimore Presbytery.....	\$665.00
New Castle Presbytery.....	434.00
Washington City Presbytery.....	434.00
	<hr/>
In all.....	\$1,533.00

One hundred and fourteen churches contributed this amount. Forty-two churches gave nothing.

Nine hundred dollars of the gross amount went to nine candidates under the care of Baltimore Presbytery, and \$500 to seven candidates under the care of New Castle Presbytery.

The Presbytery of Washington City had no candidates receiving aid from this Board. Your Committee would recommend that our pastors and elders read the report of the Committee on Education adopted at the last meeting of the General Assembly, and that they observe particularly the fourth resolution respecting the Day of Prayer for Colleges and Universities, and the seventeenth, which reads:

"In view of the widening outlook of the Board, and the increased demand for means with which to continue and promote its work, churches are urged to increase their interest in and enlarge their gifts to this all-important agency."

W. TALIAFERRO THOMPSON, *Chairman.*

AMERICAN TRACT SOCIETY

Rev. Judson Swift, D. D., General Secretary of the American Tract Society, addressed the Synod. The following resolution was adopted:

WHEREAS the Synod of Baltimore appreciates the work carried forward by the American Tract Society, and recognizes it as an efficient and indispensable agency for providing Christian literature in the various languages and dialects for missionary work both at home and abroad; and,

WHEREAS it desires to emphasize the necessity of this literature for successful work among the immigrants, and also among the Spanish-speaking people;

Resolved, That the Synod congratulates the Society upon its reorganization and deliverance from the embarrassment of a large floating debt, which brings the promise of larger usefulness, and that it believes in the Society's work and heartily commends it to the pastors and sessions within its bounds, and urges them to arrange for an annual offering for its support.

MARYLAND TRACT SOCIETY

The Synod adopted the following:

Resolved, That the Synod of Baltimore most cordially commends to the churches under its care the interests of the Maryland Tract Society for hearty sympathy, earnest prayer, and liberal support.

BIBLE SOCIETY

Rev. John Fox, D. D., Secretary of the American Bible Society, addressed the Synod. The following was adopted:

Resolved, That the Synod reiterates its appreciation of the necessity and glory of the work of the American Bible Society, and we assure it of our sympathy and prayers, and especially urge a prompt and large response of all our churches to its present effort for completing the fund of \$1,000,000 dependent upon the Mrs. Russell Sage gift of \$500,000.

PUBLICATION AND SUNDAY SCHOOL WORK

Rev. Thos. C. Clark, D. D., for the Committee, presented a report, which was received. Rev. Alexander Henry, D. D., addressed the Synod, and the report was adopted, as follows:

Those who have read the action of the last General Assembly regarding the work of the Board of Publication and Sunday School will appreciate the urgency of the new work referred to it by the Assembly.

Through all the years "our youth for Christ" has been and still will be the watchword. So widely spread are the field forces at work that the Board has its agencies in every State of the Union. Sunday School missionaries and colporteurs, 151 of them, are God's messengers to many an outlying district. Their work is that both of the frontier pastor and aggressive missionary, ever seizing and developing strategic points for Christ and the Church.

The Board hears insistent calls for help not only from the rural districts of the far West and the South, but also from the larger centers of population. Our great cities are, some of them, made up largely of small European cities, to all intents and purposes transported from their native environments to our land. Here they are. Hither they are come, friendless, homeless, Christless. To them the saving agencies of the Board bring the glad word of truth, the message of sympathy, and Christian greetings to the land which has allured them from across the seas by visions of material advantage.

But, says the last Assembly, the Board of Publication and Sunday School Work must take to itself a still greater task, must assume a vast and more vital responsibility, in addition to the old-time missionary campaign. There must be, always, organization, enlargement, the planting and the manning of schools all over the land, for never was the call louder with one-half of American childhood still outside of Sunday School influence; this not only, but also must there be thorough equipment, careful instruction, educational opportunity, fuller, freer, more refined than ever attempted before.

Probably the greatest need in local Sunday School work is the thoroughly equipped teacher. Not yet is laid on the heart of God's people His need of their talent in the Christian nurture of the youth. The Board, taking cognizance of these things, has long been striving for highest excellence in its various helps, and now presents its latest and most ably edited series of the graded lessons.

Especial mention must be made of the little book prepared by Charles A. Olliver for use in the Teachers' Training Classes, entitled "Preparation for Teaching," which has been heartily endorsed by many of the leading Sunday School workers of the various denominations as most profitable and valuable.

The Board urges upon the attention of Synod the holding of a Synodical Sunday School Institute during the day preceding the opening of Synod. Many such Sunday School Institutes have been established, and give, each year, a great uplift to the various interests presented.

Rally Day has been permanently established on our Sunday School calendar. Not only is it to focalize effort in local church forces, but it gives opportunity to emphasize the need of funds for reaching and Christianizing the foreigner in America.

Your Committee would respectfully recommend:

First. That a careful and, when possible, a complete system of grading be adopted in each Sunday School throughout our Synodical bounds, from the Cradle Role up through the Beginners' Department, the Primary, Junior, Intermediate, and Senior Departments, on into the Adult Bible Class and Home Department.

Second. That the Teachers' Training Class be established as rapidly as possible in our schools, for the use of which the Board's publication, "Preparation for Teaching," is heartily commended.

Third. The adoption by our schools of a definite missionary policy embracing—

1. Systematic missionary study.
2. Proportionate and systematic giving to God's work.
3. Definite prayer for missions in all lands.

Fourth. That each Sunday School appoint from its own members a Missionary Committee to supervise the work outlined in the preceding recommendation, and have oversight of all other missionary activities of the school.

Fifth. That a Synodical Sunday School Institute be held during the opening day of each meeting of Synod, and that the Committee on the Board of Publication and Sunday School Work of the Presbytery within whose bounds Synod shall meet shall be the Committee on Arrangements for such Synodical Sunday School Institute.

Sixth. That the schedule of Special Days, commended by the Board and already largely recognized in our schools, be more generally observed, as follows:

Christmas and Easter, for Foreign Missions.

Sundays nearest Thanksgiving and Washington's Birthday, for Home Missions.

Children's Day and Rally Day, for Sunday School Missions, for the last of which the Board furnishing, free of cost, special programs for each of these occasions when requested.

Seventh. That pastors, officers, and teachers strive more diligently to encourage among the children and youth of our schools personal decision for Christ.

THOMAS C. CLARK, *Chairman.*

At 12.30 p. m. Synod took recess until 2 p. m.

At 2 p. m. Synod resumed business.

DEACONESS' HOME

The Committee to visit the Deaconess' Home at Baltimore made a report, which was accepted, and the resolutions adopted. The report is as follows:

Your Committee appointed to visit the Deaconess' Home, Baltimore, would report that they performed the very pleasant duty assigned them. Two of the lay members of the Committee were unavoidably absent, but they concur in the report which is now offered.

A hearty welcome was extended to us by the Superintendent, Rev. John S. Conning, and every facility afforded for a careful and detailed examination of the institution. After that examination—and reflecting upon what we saw and heard—we unhesitatingly say that we found nothing that was not praiseworthy and most encouraging.

It is too late in the day to argue for the validity of the female deaconate. While as regards the primitive Church the subject is not without its difficulties, yet there is abundant evidence to the existence of such an office, and it is manifest that the Church was scripturally and ecclesiastically well justified in its rehabilitation.

But what we are now more concerned with is the need there is for this Order in the Church of today. The Church has long enjoyed the benefit of women's work. What, indeed, it would have done without it it is not pleasant to even conjecture. But effective and valuable as it has been, much of it because of household and other claims has been necessarily broken and interrupted, and it has all been in a sense the work of amateurs. This revived office of the Church gives to it a body of workers released from other duties and set apart to those of religion, thoroughly trained both in an intellectual and practical way for the performance of those duties and with habits of devotion cultivated in the Home which particularly fit them for acceptable and effective service.

Now, the first organized effort in the Presbyterian Church of the United States of America to train these handmaids of the Church was made in the bounds of this Synod. There is now another somewhat similar institution in Philadelphia. But ours was the first. We may justly be proud of that fact, and we may also justly be proud of the results which it has achieved. Only seven years have passed since this Home was started on its career of usefulness, but already, as its catalogue informs us, it has representatives laboring in New York City, Newark, N. J., Philadelphia, Lebanon, Pa., Buffalo, N. Y., Detroit, Mich., Washington, D. C., and Baltimore and in every instance those representatives are making good. There are at the present time young women in the Home in course of preparation for the office of Deaconess. Two of these are Bohemians, one of whom is not yet able to speak the English language, but avails herself of the good offices of her compatriot as an interpreter.

A glance at the scheme of lectures which has been arranged for the year will show the great importance attached to the intellectual side of training and will almost make one wonder if he has not stumbled into a theological seminary by mistake. There are courses—and good ones—in Christian Doctrine, Church History, Old Testament Literature, New Testament Literature, Practical Theology, Psychology and Pedagogics, Presbyterian Standards, Church Government and Activities, Sociology, Philanthropy, Comparative Religions and Christian Evidences, Biby History, etc.

But the practical is combined with the intellectual. Not only is provision made for courses of study, under competent instructors, in Physiology and Hygiene, Mission Study and Ministry of Deaconesses, Domestic Science, City Charitable Institutions, Sunday School Methods and Music, but also opportunity is given for experimental work in visiting and nursing the sick, teaching Sunday School classes, ministering to the poor, looking up the religiously lapsed, and doing many other things which cannot be catalogued or described, but which belong to the manifold duties of a Deaconess.

But there is still another side of this training process which greatly and most favorably impressed your Committee, viz: the spiritual and devotional. In this institution the fact is never lost sight of that the office and function of the Deaconess are essentially spiritual, and so their candidates for that office are daily trained in habits of simple, healthy devotion. The noon prayer hour, with its short, simple, inspiring service, under the conduct of the Superintendent, is a characteristic and important feature of the Home, and will long be pleasantly remembered by the visitors.

Such is the training which is given in this institution of our Church. The standard is high, as you will perceive, but it is not too high. If these young women are to do well the work which falls to the Deaconess, and if they are to bring credit to the Order, too much care cannot be given to their preparation therefor.

There are many and loud calls from churches all over the land for the skilled and tactful services of these women who have given themselves to this vocation—many more, so the Superintendent reports, than can possibly be filled from the number of graduates now on hand. These calls will doubtless be greatly multiplied in coming years because of the growing scarcity of ministers, and also because of a growing recognition of the superior adaptation of women to many kinds of Christian service. This fact emphasizes the need, which your Committee would most earnestly urge, and which it is hoped that pastors throughout Synod will urge in their parishes, for strong, cultured, consecrated women to offer themselves for this high calling. Here is the open door to lives of eminent service for the Lord and His Church—here the opportunity is given to become successors of many. If there is any higher or more honorable calling, any

happier or more blessed form of service open to the Christian young womanhood of today, your Committee does not know it. In a private and unofficial way Christian women may undoubtedly accomplish much for the Master, but surely after two years of special training, with the added strength which comes from association with others of a like calling, and with a commission directly received from the Church, they will be in the way of accomplishing much more than would be possible in the sphere of individual and sporadic effort.

Ministers are asked to lay these facts before the choice young women of their parishes and to ask that they take them into serious and prayerful consideration before determining upon a life vocation. There are many honorable callings now open to them. Marriage is one, professional nursing is one, the practice of medicine, teaching and many others might be mentioned, but one offering finer opportunities to enrich the world with noble work does not exist.

Of course, such an institution cannot be run without money; yet, considering its size and equipment, it is run with marvelously little. It is surprising to your Committee that it has been able to carry on its great work from year to year without serious debt or crippling deficiency. But money it must have for its work, and for this money it must in the main depend on the churches. So far, it is to be feared, most of our churches have not felt the responsibility for bearing their proportion of this burden. We feel, however, that this is largely due to the fact that they have not yet become as well acquainted with the Home as could be wished. Means for facilitating a better acquaintance are being studied and will be tried. We would appeal earnestly to the Synod for a more generous and worthy support. If this be given, while now doing excellently well, the efficiency of the Home will be greatly increased. Every Church of the Synod is urged to give to it a place in its scheme of benevolences.

Of course, it is not in any sense a creature of the Presbytery of Baltimore, though it has its habitat there, and though it owes its origin to the initiative of one of the churches of that city. The Presbyteries of New Castle and Washington City have an equal interest in and responsibility for it with our sister Presbytery.

If it be properly supported and the blessing of God continue on it, as manifestly in the past, we cannot even imagine whereunto it may grow and the good it may do.

Your Committee offers the following resolutions:

1. We recognize with thankfulness the revival of the apostolic office of Deaconess in our Church.
2. That pastors be urged to seek out gifted, earnest and consecrated women in their parishes and to open to them the opportunity there is in this office to enrich the world with their good works and to fill a place in the regular ministry of Christ's Church.

3. That the first Sunday in December be set apart in the churches of Synod as Deaconess's Day, on which day, if convenient, a sermon shall be preached by the minister on Woman's Work in the Church, this report to Synod be read, and an offering be made for the support of the Home.

HENRY RUMER, *Chairman.*

TEMPERANCE

The Committee on Temperance made a report, which was accepted. The Synod listened with delight to an address by Miss Marie C. Brehm, who represented the General Assembly's Committee. The report follows:

Your Committee on Temperance would respectfully submit the following report:

The subject whose interests have been committed to this Committee is of vital importance to the work of the Church and demands the attention of the members of Synod from a variety of standpoints.

In the very beginning it deserves our careful attention just because it is a subject upon which we can take no actual legislative action. Now, this is a reason which has oftentimes been given for slighting the cause of temperance in religious assemblies. Men say that is a matter upon which we can take no official action save in the form of warnings and recommendations which must be left to the individual conscience for their execution and it is no use to pass resolutions which we have no power or means to enforce. On the contrary, it seems to your Committee that is the very reason why we should make as much as we possible can of this subject at this time. If we could pass laws on this subject which would go down to the various churches within the bounds of this Synod with binding force, and that would be carried out in all its parishes, then it would matter little whether or not this question received wide attention upon the floor of this body. But, just because its success depends upon the actions of our ministry and eldership in their individual capacity, it is the more necessary that we stir up our pure minds by way of remembrance and stimulate if possible a still more faithful adherence to and a greater activity in the great cause of temperance.

Again, the great success which has recently been achieved along this line has created a new difficulty in the mental reaction which has arisen in some quarters in the form of a protest against what some are pleased to call an overdose of righteousness. Within the very recent past almost all of the Southern States have abolished the liquor traffic, and in many other parts of the country substantial additions have been made to the dry territory, until a large proportion of these United States have given

the real liberty of saying whether they want liquor sold in their communities or not. This is a real and a great gain, but it has caused a curious condition to arise. Many men who are really friendly to the temperance cause, but not highly exercised about it, will say when they are now approached upon the subject: "Oh, don't talk to me about temperance. I am tired of hearing about it."

Now, ever since the time of Eden the tempter has taken advantage of just such moments. To Eve he said, insinuatingly: "Has God said that you shall not eat of the fruit of the Garden?" To the conservative man he now suggests: "Don't you think that these temperance people are overdoing it a little?" And very often the man says, "Yes." So this situation requires careful handling. We cannot relax a particle, nor give the enemy a single loophole for escape, but we must present the subject with peculiar care lest we arouse this sentiment of which we have been speaking. This is surely a reason why we should give special attention to this matter now, lest an actual legal reaction take place and we lose ground that has been gained. The enemy is working along this line.

And still again there is a special and local reason why the members of this Synod should be unusually alert at this particular time. Present indications seem to point out the fact that the territory, or at least a portion of the territory, within the bounds of this Synod will be the battle ground upon which the conflict of the immediate future will take place. Driven out of entire States in the South and numberless counties, townships and villages all over the United States, it seems that the liquor interests have concentrated their forces upon our part of the country, determined to make a firm stand here at least. This may grow out of a fear that it is a last and desperate effort to escape from utter annihilation, but whatever the cause, the stand is bold and defiant, and every possible means is being used and no expense is being spared to make it a success. It remains with the people of this section to decide whether we shall remain in bondage or attain to that freedom which has been won by others, and it may be ours, as leaders, to bring about greatly improved conditions.

For these reasons, brethren of the Synod, we think we are justified in occupying this much of your time and in urging you to relax no effort in the interest of the temperance cause.

This may be the crucial time for us, now the hour may be striking in which we have our destiny in our hands. Shall we let the opportunity slip by us and remain in the power of others, or shall we shake the fetters from us and enjoy the privilege of saying what we please and having what we want?

T. DAVIS RICHARDS, *Chairman.*

HOME MISSIONS

Rev. Alexander Allison, Jr., presented the report, which was accepted, and the resolutions adopted. Rev. Charles L. Thompson, D. D., Secretary of the Board, addressed the Synod. Following is the report:

Your Committee, desirous of giving most of the time at its disposal to the Secretary of our Home Board, the Rev. Charles L. Thompson, D. D., will report as briefly as possible.

The report will present five considerations and four recommendations:

I—Financial Considerations

\$1,073,971.76 was the amount received by the Board of Home Missions during the last year—the largest in its history. There was some advance along every line, but the receipts from legacies show the greatest increase, aggregating \$230,373.55. The Church offerings have advanced only \$2,843.45. In this last item there is little cause for boasting.

New duties enjoined by the General Assembly increased the budget during the year over \$100,000. Within the last decade new responsibilities placed upon the Board have increased its burden by \$200,000. The offerings have not kept pace with this demand; consequently, a year ago the Board reported for the first time in ten years a deficit. The shortage was \$66,000. By the use of a reserve fund, however, the Board was enabled to liquidate this debt, and started the new year with a clean balance sheet. But the Board has promised the Church to incur no debt, hence it has been found necessary this year to scale appropriations. Let this sad necessity remind the Church of her duty to rally to the support of the fine faith of her leaders that would "attempt great things for God, while expecting great things of God."

II—Practical Considerations

A summary of the Board's work shows the following interesting facts:

Number churches aided.....	1,754
Number missionaries.....	1,435
Additional teachers.....	447
Additions on confession.....	7,135
Additions by certificate.....	4,645
Total membership.....	61,670
Sunday Schools organized during year.....	259
Whole number Sunday Schools.....	1,539
Membership of Sunday Schools.....	83,192
Church edifices (value \$2,750,000).....	1,221
Church edifices built during year (cost \$168,516)...	72
Churches reaching self-support.....	106

These facts indicate that something practical is afoot, the ramified result of which none but the Father Himself can estimate.

III—Hopeful Considerations

During the year two great movements have been inaugurated which promise to vastly improve the administrative end of the work of Home Missions. These are:

(a) The formation of an Advisory Council, composed of representatives of the Home Board and the Self-Supporting Synods, to secure cooperation between the Synods and the Board in Home Mission work. This will afford a new conception of the unity of Home Missions and the unimportant diversities of administration.

(b) The formation of a Home Mission Council by representatives of eighteen Home Mission Societies doing national work for the purpose of scientific adaptation of means to ends. This will tend to eliminate friction and waste and duplication. It will also secure harmony in the work of saving our country.

IV—Special Considerations

The attention of Synod should be called to certain special features of the work of the Board.

(a) During the year the Board has been making a careful study of religious and sociological conditions among foreigners on Manhattan Island. So elaborate and comprehensive was this study that the Board of Home Missions is said to possess the most down-to-date facts obtainable. Its charts and statistics are constantly being consulted and utilized by charity workers and students of sociology. The Board is prepared to make, on request, a similar investigation in any city where foreigners congregate.

(b) A national work for the evangelization of the Jews has been launched, the Board having employed the Rev. Louis Meyer, Associate Editor of the *Missionary Review of the World*, to lead in the movement. The wisdom of this move will be apparent to anyone who understands that in a city like New York every fourth person one meets is a Jew, and that practically all of these Hebrews are avowed materialists.

(c) The Board has started a movement to raise funds for the special assistance of the former Cumberland brethren who have been dispossessed of their ecclesiastical properties by a decision of the Supreme Court of Tennessee. We are under fraternal obligations to lend a hand to these distressed and afflicted Christians.

(d) The Board has maintained a special student of Church and Benevolent Finance in the person of the Rev. A. F. McGarrah, his function being to investigate and disseminate ideas and methods of finance. The rationale

of all this is to more adequately avail ourselves of such knowledge as the people of the Church already possess.

V—Local Considerations

In view of the action of Synod a year ago dissolving its former plan of Synodical Sustentation, and in view, further, of the action of the three Presbyteries resolving to undertake their own Home Mission work, it will be interesting to state that the receipts for Home Missions from the Presbyteries of Baltimore, Washington, and New Castle have been measurably increased. In Baltimore Presbytery all the local missionary-interests were adequately financed, and the sum of \$1,000 sent to the Board in New York. In Washington Presbytery the increase under the new plan amounted to \$300. In New Castle Presbytery the enthusiasm produced by the new order of things resulted in the actual doubling of the annual amount previously given to Home Missions. This showing is a gratifying one. It contains a message of encouragement for the coming year. In addition to the amounts contributed by the Churches and Sabbath Schools, the Women's Societies raised the splendid sum of \$13,944.

Last year the Board granted to Synod for the support of the weaker churches the sum of \$3,976.25. It is hoped that this appropriation will not be needed the coming year.

Recommendations

Your Committee would offer to Synod the following recommendations:

1. That, realizing the inspirational value of education in missions, each church appoint a representative to receive and distribute literature of the Home Board among the members of the congregation.
2. That we commend the zeal and faithfulness of the Women's Societies and heartily approve their work.
3. That we commend the efforts of our several Presbyteries to realize the ideal of adequately financing their own Home Mission work, and urge our pastors and sessions to avail themselves and their churches of the inspiration afforded by the appeal of concrete work at their very doors. For the reflex blessing involved we further urge our stronger churches to start local missions of their own.
4. That in view of the increasing demands being made upon the Board of Home Missions, our churches be asked to increase their offerings to this cause for the coming year at least 20 per centum.

All of which is respectfully submitted by the Committee.

ALEXANDER ALISON, JR., *Chairman.*

EVANGELISM

Rev. De Witt M. Benham, Ph.D., presented the report, and after an address by Rev. Henry C. Minton, D. D., representing the Assembly's Committee, the resolutions were adopted. The report follows:

The Presbyterian Church is not only evangelical, but evangelistic. She has always been so, and the General Assembly's Committee on Evangelism is simply utilizing and strengthening the evangelistic spirit which exists in the Presbyterian Church. The conditions could not be otherwise in a religious body which is apostolic in its methods, Biblical in its teaching, and missionary in its enterprise. Presbyterians do not forget that their commission is to preach the Gospel, and to make disciples. They realize that it is their duty not merely to present, but to push their doctrines. They are in the world to win converts.

The General Assembly's Evangelistic Committee, which is the product of this evangelistic spirit in the Presbyterian Church, was appointed in 1901, and has had eight years of experience and endeavor. Its work has been successful and inspiring. Its last report is full of good things. It has employed evangelists and missionaries; it has stirred the souls of the slothful; it has carried the Gospel into out-of-the-way places; it has disseminated evangelistic literature in the form of leaflets, tracts, books, newspapers, and printed sermons; it has sent its messengers into colleges, universities, and theological seminaries for conference with professors and students; it has conducted simultaneous evangelistic meetings in various centers of life in a score of great cities; it has started a splendid corps of workers on a tour 'round the world; it has sung the Gospel as well as preached it into the hearts of men; and, through its representatives, its subcommittees, its literature, the daily press, and religious periodicals and magazines, it has kept itself in close touch with all the Presbyterian churches and pastors throughout the United States. It expended \$57,000, \$51,000 of which came from eighty individuals. And through the efforts of the Committee multitudes of ministers and laymen are being equipped and trained for successful evangelistic work. It has made many valuable discoveries, and brought into prominence a number of faithful and capable workers whose talents were hidden in small fields of service.

The Committee of the Synod would report cordial commendation of the work and methods of the General Assembly's Committee on Evangelism; and would ask the prayers of the Commissioners upon Dr. Chapman and his associates in their journey around the world.

Throughout the Synod during the past year there have been many individual churches which have held special evangelistic services or have made their appointed services meet the evangelistic need. Your Com-

mittee is unanimous in feeling that each church within our bounds should be characterized with the evangelistic spirit, but think it wise to leave the choice of methods of work to the individual pastors. There are certain methods which have been tried, and which have proved themselves experimentally successful. Let me mention some of them:

The Pastor as His Own Evangelist

Many pastors prefer to do their own evangelistic work, or find it inexpedient or impossible to secure assistance from other ministers. Moved by the Spirit of Christ, they adapt their preaching to soul-winning. Sometimes they make their regular Sabbath services evangelistic; sometimes they devote one service, as the evening service, to evangelistic preaching and effort. There are many pastors who have been eminently successful in employing this method.

A Brother Pastor Assisting

There is encouragement and companionship where two are laboring together. It was the method employed by the Divine Master when He sent forth His disciples two and two. The visiting brother can attend to the preaching, and thus relieve the pastor of the church where the meetings are being held from the time and attention required in the preparation of sermons, so that he may superintend the campaign and engage in personal work for souls. Two brethren of kindred mind can greatly help each other through combined efforts in evangelistic work.

It is sometimes advisable to secure the services of a professional evangelist.

Assistance of a Professional Evangelist

In doing so, secure, by all means, a man who is in sympathy with the regular work of the Church, who will cooperate with the pastor or pastors concerned in the movement.

A new voice, a new manner of presenting old truth, a new point of contact, a new phase of the Gospel story often strike the attention and move the heart. It is well to vary our methods and change our workers in order that we may secure a hearing on the part of those who have become indifferent to appeals made in the time-worn manner, and by the pastors who have been heard in hundreds of sermons.

I can easily see how a Synod or a Presbytery might secure the whole time of an evangelist for a year to journey from church to church, holding a series of meetings in an individual church, or grouping the churches where it is desirable, and find that the plan was spiritually most profitable. I am sure that a year's trial of such a plan in this Synod would greatly quicken the evangelistic pulse of our churches and bring many hundreds of souls to the Saviour.

Your Committee would respectfully recommend:

1. That every pastor cultivate the evangelistic spirit.
2. That pastors employ the evangelistic methods best adapted to the work in their individual congregations.
3. That the General Assembly's Committee be commended for its excellent and helpful work.
4. (Adopted later as reported by the Committee.)—That the Evangelistic Committee be authorized to employ an evangelist to labor within the bounds of the Synod, provided the salary can be secured by the Committee.

DEWITT M. BENHAM, *Chairman.*

EXECUTIVE COMMISSION

Rev. John P. Campbell, D. D., a member of the Executive Commission of the Assembly, presented its object and work, and urged the Synod to appoint an Executive Commission.

The Committee on Systematic Beneficence then offered the following:

Resolved, That the Moderator be authorized to appoint a representative to the Advisory Council on Church Extension, which is to meet in New York City, November 17, 1909, and that Synod's portion of the expenses be paid out of its treasury.

Resolved, That the Synod urges the churches under its care to bend every energy during the coming year to increase their gifts to the Boards of the Church by an amount equal at least to 5 per cent of the gifts of last year, in accordance with the apportionment of the Executive Commission of the General Assembly.

The resolutions were adopted, and the Committee on Systematic Beneficence was changed to an Executive Commission of the Synod.

Rev. George P. Wilson, D. D., was appointed to represent the Synod at the Advisory Council on Church Extension.

Synod took recess until 7.45 p. m.

At 7.45 p. m. a popular meeting was held, Hon. Henry B. F. Macfarland presiding.

The subject, "The Presbyterian Eldership," was discussed by Rev. Julius A. Herold, Elder H. C. Kilmer, Mr. Macfarland and others.

Synod adjourned until 9.30 tomorrow morning. Closed with prayer.

WEDNESDAY, October 27, 1909.

Synod convened at 9.30 a. m., and was opened with prayer. Minutes of yesterday's sessions were read and approved.

MINUTES OF THE GENERAL ASSEMBLY

The Committee reported calling the attention of Synod to the action of the Assembly, found on Page 98, Sections 10 and 11, and to Page 264, Section 9. The report was adopted.

MINUTES OF SYNOD

The Stated Clerk reported that the minutes of the Synod of 1908 had been approved by the General Assembly, without exception.

MINUTES OF PRESBYTERIES

The Committees appointed to examine the minutes of the Presbyteries of Baltimore, New Castle, and Washington City recommended that they be approved, as far as written, in each case. Adopted.

MINISTERIAL RELIEF

The Committee on Ministerial Relief presented its report, through its Chairman, which was accepted, as follows:

Your Committee would respectfully report that the Board of Relief has on its roll as beneficiaries for year ending March 31, 1909: Ministers, 457; widows, 584; orphan families, 35; women missionaries, 14; guests in Merriam Home, 18; guests in Thornton Home, 13. This is the largest number the Board has ever had upon its roll.

On the Roll of Honor, 224 H. R. Ministers, whose average age is over 77 years. Average time of service in the ministry, 48 years.

During the year 21 have died and 37 new names have been added.

Average amount to honor men.....	\$286.00
Average amount to other ministers.....	228.00
Average amount to widows.....	\$162.00

The amount contributed during the year from churches and Sabbath Schools, \$113,696.72; from individuals, \$10,218.89. Total contributed by churches and individuals, \$123,915.61.

This was an increase over the previous year of about \$10,500. Four thousand six hundred and thirty-seven churches gave nothing to the cause, while 5,358 contributed, 200 more than previous year. This increase, in

the churches contributing and the amount contributed, is somewhat encouraging, but when we consider that the total membership of the Presbyterian Church of the United States of America is 1,321,386, a slight mental calculation shows that this total contribution by our churches for this cause was less than 10 cents a member.

As is known probably by all, the yearly contributions of churches and individuals do not constitute the entire fund from which its beneficiaries receive the meager sums now paid them.

By the interest from permanent and special funds and legacies, and from miscellaneous sources, the total fund to be drawn upon for last year was \$238,254.84.

Regarding Our Own Synod

In Baltimore Presbytery, of 68 churches, 51 gave.....	\$1,427.62
Drew out for beneficiaries.....	1,400.00

Contributions in excess of withdrawal.....	\$27.62
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In New Castle Presbytery, of 56 churches, 39 gave.....	\$918.08
Drew out.....	1,250.00
Amount withdrawn in excess of contributions.....	\$231.92

Washington City Presbytery, 36 churches, 28 gave.....	\$1,410.00
Drew out.....	1,000.00

Contributions exceeded withdrawals.....	\$410.00
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Excess of contributions over withdrawals in Baltimore and Wash- ington Presbyteries.....	\$437.62
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Excess of withdrawals over contributions in New Castle Pres- bytery.....	231.92
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Excess of contributions over withdrawals in Synod.....	\$205.70
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Presbytery of Baltimore averaged about 11 cents per member.

Presbytery of New Castle averaged nearly 13 cents per member.

Presbytery of Washington averaged about 14 cents per member.

Your Committee submits no recommendations, but calls attention to the second and third of the recommendations, in the Report of the Standing Committee on Ministerial Relief, submitted to our last General Assembly and adopted by that body.

The former of these urges the presentation of this cause to and a contribution by every church in our connection, and the latter reaffirms with the greatest possible emphasis that the money paid by this Board to its beneficiaries is not charity, technically so called, but a pension, far more than earned by or in behalf of those receiving it.

GEORGE ROBINSON, *Chairman.*

FREEDMEN

The Committee on Freedmen presented the following report, which was accepted:

An examination of the work of the Board of Freedmen for the year past discloses the following facts, calling, in the judgment of your Committee, for the accompanying comment and suggestion:

1. Results for the year:

Financial

Receipts from all sources.....	\$185,513.58
A gain over last year of.....	13,284.55

There is more in this item of increase than appears on the surface. It presents a break in an "ascending loss" for the preceding two years—the receipts of 1908 showing a decrease of \$16,752.33 to those of 1907, which, in turn, were \$12,652 less than amount received for 1906.

It is a satisfaction to swing up from loss to gain, and we cannot but congratulate ourselves upon that achievement for this year. But it is not to be overlooked, in our jubilation, that the "gain" for this year is yet \$3,467.78 "less" than the "loss" for last year, which loss was \$4,100.33 "more" than the loss for the year preceding.

Number of churches contributing in any one way this year, 5,753—a gain of 468 over the year preceding.

Number of Sunday Schools contributing, 821.

Number of churches contributing by congregational collection, 4,775—a gain of 405.

Number of Young People's Societies contributing, 1,061.

There was, however, a loss of over \$16,000 in receipts.

Religious

Extent of work:

Number of ministers.....	243
Number of churches and missions.....	399
Added on examination.....	1,879
Added by certificate.....	178
Total gain of membership.....	25
Whole number of communicants.....	24,324
Number of Sunday Schools.....	371
Number of Sunday School scholars.....	23,323

Education

Number of schools.....	123
Number of teachers.....	368
Number of pupils.....	14,580

It is here another excellence of the work appears that offsets any depreciation of results. As the Board observes: "Our school work was never in better condition, and better work has never been done than has been done this year. Notwithstanding the repressive policy which the Board was compelled reluctantly to adopt, the number of our schools increased during the year from 114 to 123; but they added no expense."

Freedmen Self-Help

Church collections, \$67,670.17—a gain over last year of \$14,983.76.

To Freedmen's Board, \$1,030.52—a gain of \$18.07.

To other Boards of Church, \$2,342.95—a loss of \$106.06.

Here is something over 36 per cent—a little more than one-third—of the total receipts of the Board for their aid given in their own aid by the Freedmen themselves, perpetuating a like percentage of gift the year preceding. Less than .02 of the whole Church in communicant membership, of limited resources as a people, and feeling the strain of the disturbed financial condition of the country as possibly no other class of the citizenship, such a comparative percentage of gift direct to church work is eminently creditable.

Relation of Our Synod to the Work

Contributed the past year, \$1,783—a loss of \$112 on the year preceding.

This sustains a line of alternating gain and loss from 1905 to the present, the actual record being:

1905.....	\$1,742	
1906.....	1,764—a gain of	\$22.00
1907.....	1,722—a loss of	42.00
1908.....	1,895—a gain of	173.00
1909.....	1,783—a loss of	112.00

This is a total gain for the four years of \$41 on the amount of gifts for 1905.

It is something to have maintained an unbroken average amount for these successive years of about \$1,750. It has meant much to the work to receive such regular undiminished sum. But there are facts that would seem to indicate that, withal, we are not at the limit of our capability—so not of our responsibility—to give.

The cause of the Freedmen is a worthy one; the need is great, and the Board is an effective agency of help in its behalf.

L. Z. JOHNSON, *Chairman.*

OVERTURE TO THE GENERAL ASSEMBLY

The Synod of Baltimore, being impressed by the prevalent toleration and increasing assertion of doubts and denials concerning certain confessional statements, and believing that thereby are encouraged within the Church forms of unbelief, which unsettle the Christian faith in the fundamental facts of Christianity, overtures the General Assembly of the Presbyterian Church in the United States of America to consider most carefully this critical situation and to take such action as may more surely protect and confirm the people of God in the faith once for all delivered to the saints.

The overture was adopted, and the Stated Clerk was directed to forward an attested copy to the General Assembly.

MEMORIAL TO JOHN CALVIN

It having been proposed to erect a memorial to John Calvin at Geneva, Switzerland, the Synod of 1908 appointed Rev. De Witt M. Benham to receive and forward whatever may be given for the purpose. Dr. Benham reported that he had received \$106.12, and he was instructed to forward the amount in his hands to the treasurer of this fund at New York, and he was discharged, with the thanks of the Synod.

SABBATH OBSERVANCE

The Committee on Sabbath Observance submitted the following report, which was accepted:

As in all ages there has been war between the evil of the world and the cause of righteousness, there are in our day constant attacks upon the religious observance of the Sabbath, and the sanctity of this divine institution can be maintained only by the persistent contention of the friends of religion for holy resting on that day. But in this contention we are on the side of God, and the principles of eternal righteousness, and therefore we shall succeed if we are faithful.

There have been during the past year many attacks made upon the Sabbath by all sorts of organizations and by persons who wish to make money or take their own pleasure on the Lord's day. In New York a bill was introduced to the legislature to authorize the opening of saloons on Sundays from 1 o'clock to 11. This bill was favored by a number of

clergymen. But the Presbytery of New York and several Ministerial Associations condemned the bill and it was not adopted.

The Sunday newspaper and Sunday excursion trains continue to be the greatest agencies for the desecration of the Sabbath, and in many places Sunday baseball games and other forms of secular amusement are held, in spite of the protests of good people.

Your Committee is persuaded that the attacks on the Sabbath were never more serious than at the present, and that there is the greatest need for activity and organized efforts on the part of the friends of the Lord's day to preserve this institution which we consider fundamental to our civil and religious order.

In December last the Federal Council of the Churches of Christ in America, representing 34 denominations, passed the following strong resolutions: "It is the sense of this Council that a new and stronger emphasis should be given by the pulpit, the Sunday School, and the home to the Scriptural observance of the first day of the week, as the sacred day, the home day, the rest day for every man, woman, and child."

We note with pleasure the awakening of Christian sentiment on this great question throughout the civilized world, and venture to express the hope that our great Church may do her full part in defending and maintaining the sanctity of the day of rest.

Your Committee recommends the adoption of the following resolutions:

(1) The Synod calls upon all our people to strictly observe the Sabbath as a divine institution, abstaining on that day from all secular work, reading of secular literature, the holding of Sunday funerals, reading or advertising in Sunday newspapers, and traveling on Sunday railroad trains and steamboats.

(2) That heads of families so order their households as to give the servants opportunity for rest and worship on the Sabbath, and all captains of industry relieve their employees from unnecessary Sunday work.

(3) That druggists be urged to sell on the Sabbath only such things as are needful for the sick.

(4) In accordance with the act of the last General Assembly, that a Sabbath Observance Committee be organized in each Presbytery and Synod, to cooperate with similar committees of other denominations within its bounds in aiding the work of local Sabbath Associations; and where such organizations do not exist, to promote the formation of such Associations in connection with the Sabbath Leagues or national organizations, the Lord's Day Alliance of the United States, and the Woman's National Sabbath Alliance. That we earnestly recommend that each pastor of our communion preach a sermon in the month of April next, or some more convenient time, on the subject of the Sabbath, and that at that time an offering be made for the work of the Lord's Day Alliance of the United States.

ROBERT P. KERR, *Chairman.*

RELIGIOUS WORK IN THE ARMY AND NAVY

The Chairman presented the following report, which was accepted, and the recommendations were adopted:

The Synod Committee on the Religious Work in the Army and Navy take pleasure in submitting the following report:

The channels for spiritual work in the Army and Navy are so limited that it is impossible to vary these reports, but simply to conform ourselves to what has been done, so far as we can learn, by the Chaplains of either service, by the Young Men's Christian Association, and the various denominations who have churches in the vicinity of the military posts and naval stations.

Evidently the Chaplains are deeply interested in procuring better results from their work, and to that end the War Department called together a conference of Army Chaplains to meet at Fort Leavenworth, Kansas, last April to consider recommendations and suggestions from Post Commanders and Chaplains generally with the view of increasing the efficiency of the Chaplains' Corps.

The desire of the members of that corps seemed to be anxious to come to some definite conclusion respecting the work of the Chaplains, and how it may be carried on to the greatest benefit of the service. Your Committee made an effort to find out the result of this conference, but were unable to secure anything that was definite. Whatever good may be obtained from this conference will be in "working force," so same can be included in some future report.

A member of your Committee from Washington reports that there is a Chaplain at Fort Meyer, Washington Barracks, and the Navy Yard, but none at the Marine Barracks, nor at Fort Washington, on the Potomac River, where it is reported there are 500 troops. The only other religious work carried on at these stations is by the Young Men's Christian Association, which is very active.

The member of your Committee from Baltimore makes no report as to the religious work that is being carried on in the several garrisons in that harbor. Your Committee is aware that there is a Chaplain at Fort McHenry, who, it is believed, looks after the spiritual welfare of the soldiers at the other stations. It is also aware that the Young Men's Christian Association is doing active work among these stations.

The member of your Committee from Annapolis reports that squads of midshipmen from the Naval Academy attend the various churches in Annapolis, while a greater number of cadets attend church services held by the Chaplains in the Academy grounds. No effort is made to hold religious services for the marines stationed at the Naval Academy, but a number of them attend the church services in the town.

The member of your Committee from St. George's, Del., reports that there are several batteries of artillery stationed at Fort Du Pont, but there is no Chaplain, as there are no quarters available for him. A few of the men attend the churches in Delaware City, which is very close to Fort Du Pont. There is no permanent Minister at the Presbyterian Church at Delaware City, and efforts are being made by your Committee with the War Department to have religious services of some kind held at this post.

The Women's Army and Navy League, composed of the officers' wives of the Army and Navy, an organization with headquarters at Washington, ever stand ready to supply the Chaplains in either service with Bibles, hymn books, musical instruments, etc., free of cost for use in their work. These women have purchased a building in Washington and fitted it up for use as the Soldiers, Sailors, and Marines' Club. This building is open every day in the year for the use of the men of these services while they are on leave in the city, and a large number of them enjoy the privileges of this club, which diverts them from many temptations that confront them in the City of Washington. A religious service is held at this club every Sunday evening.

As heretofore stated, a more detailed report can be given you of the religious work done by the Army and Navy Branch of the International Committee of the Young Men's Christian Association.

The following is a brief survey of this work for the past year:

Three new buildings have been dedicated, one at the Navy Branch in Norfolk, Va.; a large addition to the Brooklyn Naval Branch, and a large building at Fort William McKinley, in the Philippines. At Newport, R. I., there is a large school for Navy Apprentices, and a friend who has observed the need for larger provisions for these young men has offered to give a sum of money for a site and building there. Often at the Bible Class, which is held in the present building, it becomes necessary to close the doors after the first hymn, as there is no room for all who wish to attend.

Among the soldiers there is also a growing tendency to spend their leisure time in the Association, to the exclusion of places of evil. This was exemplified at a "division meet" held in January near Manila, at which every military organization in the Islands was represented. For the Association work a large pavilion was erected in a most desirable location, and this became the social center for the men during the time of their stay in camp. Many saloons and dens of vice were in operation in the immediate vicinity, but the counter attractions furnished by the Association proved overwhelming, and night after night, while the pavilion was crowded, perhaps a thousand men being present, there were by actual account less than a dozen in the saloons.

The first Sunday night a large saloon directly opposite the Young Men's Christian Association hired a band to offset the attractions of the Gospel

meeting, but the band played to an empty house, while standing room was at a premium in the religious gathering.

It is with the greatest satisfaction that your Committee reports that the utmost harmony exists between the Chaplains of both arms of the service and the secretaries of the Young Men's Christian Association where they are working together. Their sole object seems to be a desire to unite their combined efforts, resulting in the best spiritual welfare of the soldiers, sailors, and marines.

Your Committee recommends that the Presbytery of Washington take up the matter of a Chaplain for Fort Washington.

Second. That the Presbytery of Baltimore see if the forts in Baltimore harbor are properly supplied with Chaplains.

Third. That the Presbytery of New Castle look after the matter of a Chaplain for Fort Du Pont.

Fourth. That the Committee be instructed to ascertain whether or not the marines at Annapolis are compelled to practice target shooting on the Sabbath ;and that the Committee intercede with the proper authorities, if necessary, to have this stopped, that the men be given opportunity to attend service.

CHARLES BIRD, *Chairman.*

TREASURER'S REPORT

N. H. Miller, Treasurer, in account with the Synod of Baltimore:

Dr.

Asst. Presbytery Washington City to October 25, 1909.....	\$82.00
Asst. Presbytery New Castle to October 25, 1909.....	82.00
Asst. Presbytery Baltimore to October 25, 1909.....	98.00
Ad. for Duyckinck and Sterritt.....	2.00
Ad. for Wilson College	3.00
Ad. for Board of Publication.....	10.00
Ad. for The Westminster.....	3.00
Total.....	<hr/> \$280.00

Cr.

Rev. J. M. Nourse, salary Permanent Clerk.....	\$25.00
Clasp envelopes.....	3.23
Sudwarth Co., printing Minutes, 1908.....	129.00
Balance due Treasurer from last year.....	18.10
Postage on Minutes to pastors.....	14.40
Sexton Wicomico Church.....	10.00

For 200 one-cent envelopes, 150 postal cards.....	3.77
Salary Stated Clerk, year ending October 25, 1909.....	75.00
To balance.....	1.50
<hr/>	
Total.....	\$280.00
October 25, 1909, balance on hand.....	1.50

Finance Committee

We hereby certify that we have examined the Treasurer's accounts, and find his vouchers and everything correct, with a balance of one dollar and fifty cents in his hands.

We also recommend that the following assessment be made for the ensuing year:

Presbytery of Baltimore.....	\$98.00
Presbytery of New Castle.....	82.00
Presbytery of Washington City.....	82.00

L. W. GUNBY,
J. T. WARFIELD,
H. C. KILMER,
Committee.

NARRATIVE

Report of the Committee on the Narrative of the State of Religion Within the Bounds of the Synod:

Your Committee on the Narrative of the State of Religion within the bounds of the Synod presents its report with some little misgiving both as to the facts detailed and the fairness of the deductions therefrom. The reports from the Presbyteries are so meager and incomplete that they afford no *adequate* exhibit of the condition of our churches. And even did we possess the figures fully, the fairness of our inferences from them might be seriously impugned. While it may be true that figures do not lie, it is worthy of note that they do not necessarily *always* tell *all* the truth. The Presbyterial Narratives are mere shadows—statistical silhouettes of church life. An illumined imagination is needful if we would see the substance that casts the shadow, and acquaint ourselves with its exact form and feature. Of one thing, however, your Committee is satisfied, namely, that these Narrative tables represent plenty of praying, planning, plodding, and pushing by persevering pastors and persistent people, the full measure of which no one appreciates but our Lord and Master.

Measuring ourselves by ourselves and comparing ourselves among ourselves may not always be Pauline wisdom, but it is sometimes exceedingly encouraging, just the same. Thus, contrasting the past year with its predecessor, we note a distinct gain in four important departments of church activity: in church membership, in the number of accessions on confession of faith, in missionary offerings, and in the amount raised for congregational expenses. The Presbyteries of Baltimore and New Castle experienced gains in church membership and losses in Sabbath School enrollment, while Washington suffered a slight loss in the former and enjoyed a gain of 200 in the latter.

Practically all of our churches have been supplied with preaching, and the most of them with pastoring. The reports seem to indicate that the services have been fairly well attended, particularly in the morning, the children to a considerable extent taking part in the worship. Several churches appear to have solved the problem of the second service, reporting large congregations both morning and evening. The explanation of this unusual ecclesiastical phenomenon is declared to be the ability of these churches to gather for the second service a distinctly different company of people from that gathered for the morning worship. Where the conditions seem unfavorable to the realization of such patronage, the second service languishes, the very "pillars" of the Church themselves being too frail to endure the burden of more than one assemblage per Sabbath. In most of our city communities there are non-churchgoers in sufficient numbers to pack the churches near them, if only their interest could be aroused and riveted. When we ministers shall have convinced our officers and members that they constitute for us not so much a FIELD in which to work as a FORCE through which to work in the bringing of Christ to men and men to Christ, we shall have found the Northwest Passage to the Eldorado of pew-filling success.

The work in the Sabbath Schools is most gratifying. Not a few schools are graded. In nearly all of them the Westminster Helps are used and the Shorter Catechism taught, in the latter particular some of the smaller schools excelling the larger ones. The organized class movement is being utilized in some of our schools to interest and anchor the "youth who has grown too big for Sunday School," as well as the adult, one school reporting an adult mixed class of over 300 members, the entire result of four years' growth. The spiritual faithfulness of the Sabbath School instruction is evident from the fact that two-thirds of the accessions upon Confession of Faith have been from the Sunday Schools.

It is gratifying to note that the number of additions to church membership upon confession of faith shows an increase over last year of 21 per centum. Washington Presbytery is first, with an increase of 181, and Baltimore is second, with an increase of 98, New Castle being third, with an increase of 14 over last year. This splendid gain would seem to

indicate that some of our churches enjoyed gracious times of refreshing from on high. It might be interesting and illuminating to some of us to state that one-third of these accessions came from ten churches (one-fifteenth of the whole number in the Synod).

With reference to the benevolences of the churches the showing is noteworthy. There is a slight increase all along the line, and in the great missionary enterprises quite a noticeable one. The plans in vogue for the raising of these mission and benevolent funds are varied, though for the most part the churches cling to the old "monthly offering habit." Several churches report the introduction of the budget plan in one or another of its phases, and one church reports the doubling of its benevolent offerings as a result, another the increase of such offerings 65 per centum. Your Committee is of the opinion that all our ministers and sessions would do well to investigate the Budget Plan, which is just now being exploited in our religious courts and columns, as a simple and sensible expedient for the adequate financing of the parish both at home and abroad.

As usual, the Presbyterian Narratives indicate that the Women's Societies are effectively organized. They are doing the things for which the church distinctively stands. Organizations for the men and young men are rapidly increasing. It is to be feared, however, that too frequently these clubs come into existence more to gratify social greed than a spiritual need. In adjusting herself to this situation the Church will do well to remember that a man is more than "a stomach and its appurtenances." "The life is more than meat." Let the basis of our Men's Societies be the spiritual, the Scriptural, and the serviceful. With this as a starting point, we may follow most any lead, whether the social, the educational, the industrial, or the beneficial.

And now for the final lament, without which no Narrative of the State of Religion would be complete. It has to do with the "dead" or "moribund" Midweek Prayer Meeting. The factious pastor of an Iowa Presbyterian Church read the following notice to his congregation on a recent Sunday morning:

"The funeral services of the late Mrs. Prayer Meeting will be held in the Lecture Room of the Presbyterian Church on Wednesday evening at 8 o'clock. She had been feeble for some time, but recently her decline had been rapid. Her death was not unexpected. The Doctor could scarcely detect any pulse on Wednesday evening of last week. The cause of death is said to be heart failure from want of exercise and criminal neglect on the part of her family.

"SPECIAL NOTICE.—The Officers of the Church are requested to act as pallbearers, and the Teachers and Officers of the Sunday School as honorary pallbearers. The Choir is requested to sing."

The malady has not reached such an acute stage in the Synod of Baltimore, but the midweek meeting is none too robust. The only remedy is "more piety." This in turn will wait upon a more diligent use of all the outward and ordinary means of grace. Honestly humbling ourselves before God and following on to know Him more intimately, we "shall receive the blessing from the Lord, and righteousness from the God of our salvation."

ALEXANDER ALLISON, JR., *Chairman.*

MEMORIALS

In the seventy-ninth year of his age, after fifty-two years of faithful service for the King, a shining messenger gently grasped the hand of our brother, the Rev. J. P. E. Kumler, D. D., LL. D., and led him through the gates of death to his coronation. He was passed into his triumph on January 3, 1909, from the Capital City of the Nation. This change of residence to the Metropolis of the Universe took place upon a Lord's day. Fitting time! The pearl of days in the golden setting of the week! The day that "brought life and immortality to light through the Gospel!"

Dr. Kumler was born at Elk Creek, Preble County, Ohio, on August 16, 1830. He graduated from Miami University in 1853, and from Lane Theological Seminary in 1856, and was ordained to the ministry of Christ by the Presbytery of Dayton, Ohio, in the year 1857. In later years he was honored with the title of Doctor of Divinity, his own theological seminary conferring the degree, and with that of Doctor of Laws, this degree given him by his own university.

Our gifted and consecrated brother had charges in the Presbyterian Church of Oxford, Ohio; in that of Evansville, Indiana; in the First Presbyterian Church of Indianapolis, Indiana; in the Third Presbyterian Church of Cincinnati, Ohio; and in the East Liberty Presbyterian Church of Pittsburg, Pa. This latter church, one of the largest, most commanding and influential churches of Western Pennsylvania, was the scene of Dr. Kumler's final pastorate, that pastorate running through seventeen years of fine success. While occupying this important charge Dr. Kumler liberally gave his time and energy to other works of philanthropy in the City of Pittsburg, and also to the still wider interests of the church of his ordination, serving as a director of the Western Theological Seminary and of the Pennsylvania College for Women, and as Field Secretary of the Board for Freedmen, this latter service wholly gratuitous.

During the closing years of his life Dr. Kumler was a member of the Presbytery of Washington City, identifying himself with the work of the Presbytery and sharing its responsibilities.

Thus was this noble brother most effectively and winsomely active clear to the sunset of his time on earth, until he was called to the Land of Eternal Day. To this able preacher and sympathetic pastor and lover of men the coming of Death was the coming of a bright-robed servant of God. So cometh Death to all the Redeemed of Jesus Christ. Victory! Then the "crown of glory that fadeth not away!"

We have it to record that the Baltimore Presbytery lost a former faithful member this year by the death of the Rev. Richard L. Meily. This dear brother was killed in an accident on the Denver and Rio Grande Railroad January 15, 1900. God has varied ways of calling His servants upward. But what matters the way?

Brother Meily was born and reared in Silver Spring township, near Harrisburg, Pa. He graduated from Lafayette College and from the theological seminary at Danville, Ky. After his ordination to the ministry he served as pastor of the church at Dyersburg, Tenn. He also was in charge of the Hampden Church, Baltimore Presbytery, where he labored most acceptably for a number of years. For a time he was the stated supply of the Broadway Church, in the same Presbytery. At the time of his death, which came so suddenly, he had laid by the pastorate of the Cumberland Street Church, of Brooklyn, N. Y., and was journeying to California in quest of health. The Lord gave him better than he thought, at once introducing him into immortal strength. The body of God's translated saint was returned to the boyhood home of the one who had cast it off, and tenderly laid away for the Resurrection. "Blessed are the dead which die in the Lord!"

The Presbytery of Baltimore also has lost this year the Rev. J. William McIlvain, D. D., this brother passing beyond the scenes of earth on August 7, 1909.

Dr. McIlvain was born in Baltimore, Md., October 29, 1850. The greater part of his life was spent in and near the city of his birth. He was the son of one of Baltimore's foremost citizens, entering upon an inheritance of wealth and high social position. But God called him to a richer inheritance in the ministry of the Cross. Graduating from Princeton University in the year 1870, the youngest man of his class, and the one whose scholarship had brought to him the greatest honors, he became a student in Princeton Theological Seminary, finishing his course in May, 1874. His first ministerial work was at New Windsor, Md., while yet a student of theology. In the year 1875 he traveled abroad, thus adding to his attainments and increasing his culture. On his return, two years later, he was installed as the pastor of the South Bethlehem Church, Bethlehem, Pa. He was transferred to the pastorate of the Church of the Palisades, New York, in October, 1879, remaining three years, and then returning to Baltimore, where he supplied various churches. In a year's time he took charge of the church at Hyattsville, laboring here with pronounced success

for many years. Then he became a pastor at Annapolis, Md., installed April 25, 1892, and prosecuting his work until 1897. Now making his home in Baltimore, Dr. Mellvain was instrumental in founding the Roland Park Church in that city. In 1900 he was elected Secretary of the Maryland Tract Society, the duties of that office occupying him until the day of his death.

Dr. Mellvain was a historian of marked ability. He was also active in the field of marital morality, giving much attention to the subject of divorce, his worth recognized in his appointment upon the Committee of Interdenominational Divorce.

His brother was still further distinguished with the honorary degree of Doctor of Divinity, St. John's College conferring the degree while he was a pastor at Annapolis.

But the gracious Lord had a still brighter crown in view for this servant so largely endowed for the work of the ministry of Christ on earth. That lustrous crown now adorns his brow. Around its flashing circle is seen the glow of the jewels, "Well done, good and faithful servant."

WILLIAM HENRY BANCROFT, *Chairman.*

At 12.03 Synod took recess until 2 p. m.

At 2 p. m. Synod resumed business.

FOREIGN MISSIONS

The report was presented and accepted. Rev. J. Ross Stevenson, D. D., addressed the Synod on behalf of the Board. Rev. F. M. Stead, one of our missionaries in Persia, delivered an address. The report, in part, follows:

Never, perhaps, in the whole century of revived interest in the cause of Foreign Missions and the creation of organized effort on the part of the Church of Christ has the work seemed so stupendous and at the same time brighter with the promise of accomplishment. On the one hand we have the whole world awake as never before to a sense of its need—an infant crying in the night and with no language but a cry—unconscious of what it is longing for and yet with a longing expressed. That is what the growing unrest among the nations means, resulting in upheavals in Turkey and Persia and governmental changes in many other lands; the reaching out to Western civilization of China and Japan and India; and on the other hand the awakening in some measure at least to a sense of responsibility on the part of the Church of Christ, indicated by more widespread and intelligent

discussion of the question of the evangelization of the world, the holding of assemblies and conventions for the purpose of comparing methods and results, the awakening of men in a movement which in its beginning gives evidence of a tremendous motive power yet to be brought into play when the men of the Church are really roused and united, and a union among all the churches of Christ in one common effort against a common foe and in the prosecution of a common benevolent and Christian purpose.

It is a crucial moment in the history of the Christian Church and not alone of the world, and an opportunity offers that is unprecedented and a call that must not pass unheeded. So far as the past year is concerned, the work done by our Church has been full of encouragement. The results have been, both financially and spiritually, the best in the history of our Board. The churches of the Synod the past year gave \$14,345.70. The Women's Societies and the Young People's Societies gave \$12,433.16, or almost dollar for dollar. Surely this emphasizes the demand for a more systematic, thorough and persistent working of the field in each of our churches.

We are grateful to God for what He had already done for our encouragement. We believe that He has still greater things in store for a believing Church. God is calling His people to new heights of self-surrender and service. For this we need a new missionary vision and a new conception of individual stewardship. That we will get beneath the Cross of Calvary, and as we there get a vision of Him who travailed over souls in sin and given over to death, we will then, and only then, be willing to surrender our ease and selfishness and provincialism and go out to the world in the day of our opportunity, as did our Lord in the day of our need.

JOS T. KELLY, *Chairman.*

COLLEGE BOARD

The report of the Committee was prepared by its Chairman, who was unable to be at the meeting by reason of an accident, and was read by Rev. T. Freeman Dixon, D. D., and is in part as follows:

Your Committee respectfully calls the attention of the Synod, first, to the action of the last General Assembly. The Assembly gave appreciative consideration to the splendid results achieved by the agency of this Board during the brief administration of its beloved Secretary, the late Rev. James Stuart Dickson, D. D., to the extent to which the whole Church was aroused by his enthusiasm for Christian education; the confidence in and friendship for the cause won by his consecrated efforts and admirable

personality; the acquisition of \$7,200,000 in direct gifts to colleges and in income to the Board in last four years, and especially the spiritual results kindled in part by the devotion of Dr. Dickson to Jesus Christ and to the ministry of His Word.

The General Assembly commended the administrative work of the Board, approved its annual report, and recorded its high appreciation of the devotion, ability, and great efficiency of its late Secretary, Rev. James Stuart Dickson, D. D.

It rejoiced over the good work done in the colleges cooperating with the Board, congratulated their instructors for their successes won in the classroom, and especially for the spiritual results which brought so many of the students of these institutions to consecrated Christian living.

Members of our denomination in contributing to Christian education are urged not to overlook the claims of these institutions that are distinctively Presbyterian, and are advised to make their gifts through the College Board and its Treasurer.

In conclusion, the General Assembly asks the pastors of our churches to urge their young people to avail themselves of the opportunities for education which these Presbyterian colleges offer.

The Treasurer's report credits the churches of this Synod with \$1,599.68 contributed directly to the Board.

The work of the Board ought to be maintained with heartfelt devotion. As the spirit exhibited by Kendal and Dickson and Jackson consecrated the work of Home Missions to the Church at large and gave inspiration to their worthy successors, so the spirit and far-seeing vision of Johnson, of Ray, and of James Stuart Dickson should call us to uphold the cause of the College Board. Thank God for the luminous labors, the inspiring, soul-strengthening zeal, the absolute self-surrender of James Stuart Dickson! May his mantle fall upon a worthy successor.

JOHN R. HENDERSON, *Chairman.*

DEACONESS' HOME

The Moderator appointed the following Committee to visit the Deaconess' Home at Baltimore: Rev. Charles Wood, D. D.; Rev. J. Wynne Jones, D. D.; Rev. Joel S. Gilfillan, D. D., and Elders J. J. Hays, A. L. Jackson, and O. B. Brown.

YOUNG PEOPLE'S SOCIETIES

The Chairman presented the report, which was accepted, and the recommendations adopted:

The organization of our young people into societies, clubs, and bands serves a threefold purpose.

First, in the providing of a center of attraction to challenge their interest and loyalty and to enlist their activity.

By instinct our young people are gregarious animals. They take to organization so readily that they will organize themselves if let alone. Witness the juvenile smokers' clubs in the back alley, the embryo baseball stars and youthful football warriors, the roller-skating bands that nightly congregate on the smooth street, the children's dancing club, and the young people's social societies, not to speak of the wonderfully mysterious Greek letter fraternities in our preparatory and high schools.

One may not find fault with the youth for engaging in these things. He is but following his instinct. The thing needful is for the Church to have its center of attraction, to provide bands, clubs, and societies which will draw the boys and girls and provide a center of interest, healthful and stimulating. The churches of our Synod make a fair showing in the number of organizations for the young. In all, we have approximately 241 societies, presbyterially divided as follows: Baltimore, 104; New Castle, 67; Washington City, 70. The total membership in these societies is 7,834, of which Baltimore has 3,206, New Castle 2,185, and Washington 2,447.

These figures are encouraging, but are not a matter for extravagant congratulation. They show that our churches are quite faithful in providing the regulation Christian Endeavor or Young People's organization. They show that we have only touched upon the possibilities of mission study and Bible Class work, and that we have barely entered the border of the boys' domain.

Second. The organization of our young people serves in the accomplishment of a definite work for the Church and for the Kingdom of Christ.

We have a record of the funds they have gathered and dispensed. To Home Missions they gave \$3,173, and to Foreign Missions \$3,099, a total of \$6,272. These gifts are distributed as follows: Baltimore—Home, \$1,079; Foreign, \$1,108; total, \$2,187. New Castle—Home, \$570; Foreign, \$549; total, \$1,125. Washington—Home, \$1,518; Foreign, \$1,442; total, \$2,960.

Third. The young people's organization serves in the training of the young for effective leadership and enlarged future usefulness.

Your Committee would recommend that our young people be given continued encouragement in their societies, mission bands, and clubs.

The Committee further recommends pastors and organizations to communicate with our Department of Young People's Work at Philadelphia for information, suggestions, and literature.

The Committee also recommends the continuance of mission study in classes, the use of the supplemental drills in the prayer meetings, and the other aids in instruction provided by the department.

C. L. NEIBEL, *Chairman*.

CHURCH ERECTION

The report was presented, received, and resolutions adopted. Rev. D. J. McMillan, D. D., addressed the Synod on behalf of the Board. The report follows:

Your Committee as it presents this report feels that the good work of this Board is not only known, but well known, by all the ministers and elders of our churches.

If deeds speak louder than words, your Committee on Church Erection cannot say as much for the congregations in our Synod, for last year's report presented 39 churches out of 156 as non-contributing churches.

The importance of this Board is often overlooked because we see but one phase of its work, and this work is the great number of churches the Board builds with a very small amount of money.

The Board of Church Erection's work is to aid new weak churches and to lend a helping hand to old struggling churches. It makes permanent the work of several other Boards; and, until we recognize this fact, we will not appreciate the usefulness of this Board.

During the life of this Board of over sixty years this present year has been the most interesting one of all. We learn this from Dr. White, and from the special appeal of the Board, which appeared in our religious journals about August 1 of this year. From this public appeal we learn that from April 1 to August 1 of this year, only four months, the number of applications, and the amount desired, have practically doubled what all previous records have been. From April 1 to August 1, 92 applications, asking for \$86,542, as against last year, when 51 applications were received asking for \$39,588.

The total amount contributed by the churches of Baltimore Synod last year was as follows:

Presbytery of Baltimore, 51 churches out of 68 gave.....	\$663.67
Presbytery of New Castle, 37 churches out of 56 gave....	349.92
Presbytery of Washington City, 29 churches out of 32 gave	663.51

The total amount given this Board.....\$1,677.00
by 117 churches—39 gave nothing.

Your Committee would recommend the following:

1. That all the pastors of our churches in the Synod be careful to press upon the attention of their congregations the claims of the Board of Church Erection at least once a year.

2. That all the offerings for this Board be lifted and forwarded to the Treasurer of this Board before the Board's books are closed, that proper credit may be given each church for its year's work.

All of which is respectfully submitted.

J. EDGAR FRANKLIN, *Chairman.*

PLACE OF NEXT MEETING

The Stated Clerk was authorized to arrange for next place of meeting of Synod.

NEW WINDSOR COLLEGE

It was resolved that a committee of three be appointed to investigate the question of supporting the Reorganization Committee of that institution. The Moderator appointed the following: Revs. J. E. Cook, W. J. Rowan, and John L. Allison.

THE ELDER IN SCRIPTURE

The Stated Clerk was authorized to have the address of Rev. Julius A. Herold on the above subject printed as an appendix to the Minutes, if the funds in the treasury would permit.

LEAVE OF ABSENCE

The Committee on Leave of Absence recommended that the following brethren be excused for absence:

Revs. Robert P. Kerr, H. W. Miller, J. G. Hammer, Thomas C. Easson, Elders George A. Blake, and J. D. Worthington.

Adopted.

The Stated Clerk was authorized to print the Minutes in the usual form.

The final roll-call was omitted.

Minutes of today's sessions were read and approved.

Synod took recess.

At 7.45 Synod convened, and devoted the evening to the celebration of the four hundredth anniversary of John Calvin.

1. John Calvin. Address by Rev. Wallace Radcliffe, D. D.
2. Calvinism. Address by Rev. Donald Guthrie, D. D.

THE WOMAN'S SYNODICAL SOCIETIES

The collection of the evening was for the work of these societies. The election of their officers for the ensuing year was confirmed, and their splendid service heartily commended.

VOTE OF THANKS

Resolved, That the thanks of the Synod of Baltimore be, and hereby are, extended to the Pastor and people of the Metropolitan Church and the people of the neighboring churches who have so cordially opened their hearts and homes to us, offering us a hearty welcome and a liberal hospitality while we have been sojourning in their midst, assuring them that we will bear them in loving remembrance for their kindly ministration, by which they have facilitated the business of the Church of the Lord.

Also, that our thanks be extended to the Press for careful recording and liberal space in the reporting of the proceedings of our sessions.

Synod then adjourned.

Closed with prayer and the Apostolic Benediction by the Moderator.

N. H. MILLER,

Stated Clerk.

JAMES M. NOURSE,

Permanent Clerk.

ROLL OF THE SYNOD

CHURCHES, MINISTERS AND RULING ELDERS

The asterisk (*) indicates the Clerk of the Session.

I. PRESBYTERY OF BALTIMORE.

ANNAPOLIS CHURCH—Enrolled 1846.

George S. Bell, P., Annapolis, Md.

Ruling Elders—C. C. Dorsey, William M. Abbott,* W. G. Gott, Annapolis, Md.

ARLINGTON CHURCH, Baltimore Co., Md.; organized 1905.

John W. Neel, P., Station E., Baltimore, Md.

R. E.—Newman H. D. Cox,* Chas. H. Ashburne, William H. Alger, Andrew Hamilton, James K. Burgess, Station E. Baltimore, Md.

ASHLAND CHURCH, Baltimore Co., Md.; organized 1874.

Edwin D. Newberry, Pastor Emeritus, 1427 E. Preston street, Baltimore, Md.

H. M. Price, P., Ashland, Md.

R. E.—John W. Frankenfield,* W. H. Buck, Jr., John G. Glover, Cockeysville, Md.; Wm. N. Burns, Warren, Md.

BALTIMORE.

ABBOTT MEMORIAL CHURCH, Bank street and Highland avenue; organized 1883.

J. Wynne Jones, D. D., P., 321 S. Highland avenue, Baltimore, Md.

R. E.—Enoch Bowen, 3104 O'Donnell street; James E. Cooper, 637 Third street; John T. Chase, 3120 Hudson street; George Kane, 409 Highland avenue; W. W. Norton, 130 Highland avenue; A. H. Metzger, 270 Highland avenue; A. T. Weigert, East avenue;

Philip Keiner, 18 Highland avenue; Edward Saunders, 514 Third street; Frank B. Fencil, 3734 Mt. Pleasant avenue; Enoch B. Webb, 3441 Pratt street; A. C. Schweiger, 332 Highland avenue, Baltimore, Md.

AISQUITH STREET CHURCH, North avenue and Aisquith street; organized 1844.

David T. Neely, P., 1641 N. Caroline street, Baltimore, Md.

R. E.—Robert Kinear,* 908 E. Biddle street; Joseph R. Cummings, 907 Hopkins avenue; Arthur L. Jackson, 1331 N. Caroline street; Dixon Guy, 1238 N. Broadway; W. J. Clendenin, 1702 E. North avenue, Baltimore, Md.

BABCOCK MEMORIAL CHURCH, Madison and North avenues; organized 1893.

Edward A. McAlpin, Jr., P., 2101 Linden avenue, Baltimore, Md.

R. E.—Edward Stinson, 2200 Maryland avenue; John A. Welsh,* 721 Reservoir street; James Shriver, Chelsea Terrace, Walbrook, Baltimore, Md.

BOHEMIAN AND MORAVIAN CHURCH, Ashland avenue and Washington street; organized 1890.

Vaclav Vanek, P., 834 N. Washington street, Baltimore, Md.

R. E.—John Gregor, 955 N. Washington street; Matej Hlavacek, 942 Castle street; Vincent Pavlik, 603 N. Washington street; Charles Hurt, 416 N. Washington street, Baltimore, Md.

BROADWAY CHURCH, Baltimore street, east of Broadway; organized 1846.

Irvin C. Yeakel, S. S., Baltimore, Md.

R. E.—William S. Faust, 224 S. Broadway; Dr. William H. Johnson,* 2017 E. Baltimore street; G. S. Johnson, 104 Jackson Place; Herman Boener, 226 S. Ann street, Baltimore, Md.

BROWN MEMORIAL CHURCH, Park and Lafayette avenues; organized 1870.

J. Ross Stevenson, D. D., P., 1316 Park avenue, Baltimore, Md.

R. E.—H. M. Simmons, M. D., Clerk, 608 Professional Building; John B. Ramsay, National Mechanics' Bank; P. Bryson Millikin, 209 S. Charles street; James H. Frazer, M. D., 1412 Eutaw Place; I. R. Page, M. D., 1206 Linden avenue; J. M. T. Finney, M. D., 1300 Eutaw Place; H. H. Fauntleroy, 262 W. Hoffman street; William Gilmore Hoffman, Baltimore, Md.; Charles E. Emerson, M. D., Clifton Springs, N. Y.

CENTRAL CHURCH, Eutaw Place, near Dolphin street; organized 1853.

DeWitt M. Benham, Ph. D., P., "The Cecil," Baltimore, Md.

R. E.—William H. Cole, 1020 N. Eutaw street; Theo. K. Miller, "Earl Court"; Joseph T. Smith, M. D., "The Cecil"; L. H. Durling, 1814 Linden avenue; John T. Hill, 305 Roland avenue, Roland Park; B. A. Nelson,* 1110 Eutaw street; John R. Hooper, 1425 Linden avenue; Robert Cole, 200 Hawthorne Road, Roland Park, Baltimore, Md.

COVENANT CHURCH, cor. Hollins and Stricker streets; organized 1889.
Wm. A. Price, P., 1413 Hollins street, Baltimore, Md.

R. E.—Joseph Cowman, Bohanan, Va.; Dr. Justus H. Ehlers,* 614 N. Carrollton avenue; Henry S. Sohl, 3032 Baker street, Walbrook; W. T. B. Diggs, Irvington; W. S. Badgett, 1431 W. Franklin street; W. H. Thomas, Jr., 29 S. Stricker street; W. W. Warfield, 120 S. Fulton avenue, Baltimore, Md.

FAITH CHURCH, Broadway and E. Biddle street; organized 1886.
John P. Campbell, D. D., P., 1728 N. Broadway, Baltimore, Md.
R. E.—Edward I. Hyde,* 1100 E. North avenue; Theophilus Hill, 1303 E. Biddle street; Oliver W. Cummings, 1505 Federal street; Henry L. Hillegeist, 1330 N. Caroline street; Addison S. Diggs, 1702 E. Preston street; Harry W. Hill, 1703 N. Rutland avenue; Andrew G. Lowry, 2251 E. Chase street; Charles D. W. Reid, 1724 E. Lafayette avenue.

FIRST CHURCH, Madison street and Park avenue; founded 1761.
Donald Guthrie, D. D., P., 808 Park avenue.
Hope Mission, Baltimore, Md.
R. E.—W. W. Spence, 1205 St. Paul street; Elisha H. Perkins,* 710 St. Paul street; William Reynolds, 216 St. Paul street; William H. Dix, 7 E. Lombard street; Edward H. Griffin, Johns Hopkins University; G. Frank Baily, 2125 Maryland avenue; A. Crawford Smith, "The St. Paul"; C. Grant, Relay, Md.; C. W. Hendrick, The American Building; B. C. Steiner, The Pratt Free Library, Baltimore, Md.

FOREST PARK CHURCH, Forest Park; organized 1907.
John C. Finney, P., Forest Park, Baltimore, Md.
R. E.—H. C. Kilmer, George T. Warner,* William A. Webb, Joseph B. Bell, Forest Park, Baltimore, Md.

FULTON AVENUE CHURCH, Fulton and Riggs avenues; organized 1886.
James E. Cook, P., 1322 N. Mount street, Baltimore, Md.

R. E.—Henry A. Burroughs, West Arlington; E. Wesley Hale, 1302 N. Mount street; George B. M. Fosnot, 1817 W. Franklin street; Theo. J. Morton, 1371 N. Gilmore street; George H. Conn,

1205 Clendennin street; J. T. Orem,* 726 N. Mount street; John W. McLean, 320 N. Fulton avenue, Baltimore, Md.

GRACE CHURCH, Dolphin and Etting streets; organized 1881.

W. E. Williams, P., Baltimore, Md.

R. E.—Charles Davage, 1234 Druid Hill avenue; S. C. Owing, 2629 Florence street; W. G. Thomas,* 2103 Druid Hill avenue; R. A. Fry, 1142 Argyle avenue; Jesse Ireland, 520 Dolphin street; J. T. Nelson, 515 W. Lanvale street; F. P. Melchor, 536 Robert street; J. W. Nichols, 1621 Division street; S. R. Deslanes, 721 Central avenue, Baltimore, Md.

HAMPDEN CHURCH, North Baltimore; organized 1881.

George A. Burslem, P., 3619 Falls Road, Baltimore, Md.

R. E.—Mark H. Thompson,* 325 Roland avenue; Charles Peacock, 523 Oliver Place; George W. Rogers, 516 Roland avenue; James H. Towson, 342 Elm avenue, Baltimore, Md.

LAFAYETTE SQUARE CHURCH, Carrollton avenue, north of Lanvale street; organized 1880.

Walter H. Waygood, P., 626 N. Carrollton avenue, Baltimore, Md.

R. E.—S. M. Rankin, 1044 N. Eden street; S. R. Hogg,* 1006 W. Lanvale street; W. J. Mackee, Windsor Hills; W. B. Wills, 1012 W. Lanvale street; G. S. Rippard, 2429 W. North avenue; C. M. Cook, M. D., 1107 W. Lanvale street; W. M. Robinson, 930 N. Carrollton avenue, Baltimore, Md.

LIGHT STREET CHURCH, near Montgomery street; organized 1855.

Henry W. Miller, P., 805 William street, Baltimore, Md.

R. E.—Levi A. Merrill, 1035 Hanover street; Robert L. Butler,* 223 Warren avenue; W. Frank Downes, 106 W. Fort avenue; Robert McMeikan, 215 E. Montgomery street, Baltimore, Md.

MADISON STREET CHURCH, east of Park avenue; organized 1848.

Leonard Z. Johnston, P., 1615 Druid Hill avenue, Baltimore, Md.

R. E.—James J. Fessenton, 918 Cathedral street; George E. Fry,* 318 Preston street; Richard Mack, 541 W. Biddle street; George B. Murphy, 524 St. Paul street; J. L. Myers, 1030 Argyle avenue; Wm. D. Holland, 515 Lanvale street; Loriso Smyth, 1005 Druid Hill avenue, Baltimore, Md.

NORTHMINSTER CHURCH, corner North avenue and St. Paul street; organized 1880.

Robert P. Kerr, D. D., P., 1821 St. Paul street, Baltimore, Md.

R. E.—Franklin J. Morton, Roland Park; Charles W. Wisner, 2118 Oak street; Albert L. Gardner,* 216 E. Lafayette avenue, Baltimore, Md.

OLIVET CHURCH, Tome street; enrolled 1878.

Thomas W. Pulham, P., 1130 East avenue, Baltimore, Md.

R. E.—George Hughes, 707 Robinson street; John C. Powell,* 3139 Dillon street; George Becker, 2934 Elliott street; James McCall, 146 East avenue; James Hart, 728 Luzerne street; John Frichman, 1108 Robinson street, Baltimore, Md.

RIDGLEY STREET CHURCH, cor. Hamburg street; organized 1892.

T. Chalmers Easson, P., Hotel Condon, Baltimore, Md.

R. E.—Richard Schroeder,* 53 Garrison Lane; Henry Ebert, 232 E. Twenty-fifth street; Richard J. Spencer, 3718 Park Heights avenue; Frank Walter, 1126 Cross street; George A. Bauer, 1827 Mosher street; John Hall, 910 Broadway, Baltimore, Md.

SECOND CHURCH, Baltimore and Lloyd streets; organized 1803.

Geo. M. Hickman, D. D., P., 1214 N. Caroline street, Baltimore, Md.

R. E.—John Abercrombie,* 827 N. Eutaw street; Robert H. Smith, 1230 N. Calvert street; Robert J. Kane, 1044 N. Eden street; Wm. A. Flowers, 1810 N. Bond street; John W. Janney, 2219 Homewood avenue; Fred. A. Scherf, 730 E. Twentieth street; Charles F. P. Waters, 1417 Mount Royal avenue; Harry N. Abercrombie, 2528 N. Charles street, Baltimore, Md.

WALBROOK CHURCH, Baltimore; organized 1808.

John S. Comming, S. S., 1002 Madison avenue, Baltimore, Md.

R. E.—George A. Chase,* 3301 Walbrook avenue; E. W. Tudor, 3205 Clifton avenue; Francis Sanderson, Chesapeake avenue, Baltimore, Md.

WAVERLY CHURCH, Old York Road and Windermere avenue; organized 1887.

David E. Craighead, P., 429 E. North avenue, Baltimore, Md.

R. E.—R. L. Graham,* 513 Chestnut Hill avenue; A. H. Fields, 2821 Frisby street; Ed. Meister, Tinger Lane, Baltimore, Md.

WESTMINSTER CHURCH, Fayette and Greene streets; organized 1852.

Thomas G. Koontz, P., 824 Hamilton Terrace, Baltimore, Md.

R. E.—Elisha S. Heath,* 312 Forest Road, Roland Park; Arthur T. Forman, 2601 N. Charles street; A. P. Gray, West Arlington; S. R. Bagley, 824 N. Fremont avenue, Baltimore, Md.; Lewis C. Brewster, Jessup, Md.; E. L. Pettit, Laurel, Md.

BARTON CHURCH, Alleghany Co., Md.; organized 1850.

Vacant.

R. E.—Matthew Longbridge,* John Meek, William S. Williams, Barton, Md.

BEL AIR CHURCH, Harford Co., Md.: organized 1852.

A. Burtis Hallock, P., Bel Air, Md.

R. E.—George R. Cairnes,* John D. Worthington, John B. Hanna,
J. Lawrence McCormick, Bel Air, Md.

BETHEL CHURCH, Harford Co., Md.: organized 1769.

S. M. Engle, P., Whitehall, Md., R. F. D.

R. E.—N. O. Stokes,* Rocks, Md.; George A. Cairnes, Janettsville,
Md.; William Jackson, J. R. Kirkwood, Dr. J. W. Barton, Charles
Bay, R. F. D., Whitehall, Md.

BRUNSWICK CHURCH, Frederick Co., Md.: organized 1892.

Vacant.

R. E.—Robert B. Russell, Dr. C. W. R. Crum, Brunswick, Md.

CATONSVILLE CHURCH; organized 1881.

John A. Nesbitt, P., Catonsville, Md.

R. E.—James MacNab, Richard P. Baer,* Catonsville, Md.; Walter
Knipp, Irvington, Md.

CHESTNUT GROVE CHURCH, Baltimore Co., Md.: organized 1843.

Frederick McNeill, P., Sweet Air, Md.

R. E.—John S. Green, M. D., Gittings, Md.; James G. Kane,
Gittings, Md.; Thomas J. Jessop,* R. F. D., Baldwin, Md.

CHURCHVILLE CHURCH, Harford Co., Md.: founded 1738.

Vacant.

R. E.—R. Harris Archer,* Wm. W. Finney, Churchville, Md.;
Thomas Webster, Calvery, Md.; Amos V. Bailey, Aberdeen, R. F. D.;
A. Henry Strasbaugh, Creswell, Md.

CRISP MEMORIAL CHURCH, Brooklyn, Md.: organized 1893.

Kenneth M. Craig, P., Brooklyn, Md.

R. E.—John G. Pumphreys, Brooklyn, Md.

CUMBERLAND CHURCH, Alleghany Co., Md.: organized 1806.

James E. Moffatt, D. D., P., Cumberland, Md.

R. E.—Judge A. Hunter Boyd, David L. Clayton, James Grant,
F. C. Wilton, D. F. Kuykendall, F. H. McKay, Cumberland, Md.

DEER CREEK HARMONY CHURCH, Harford Co., Md.: organized
1855.

Vacant.

R. E.—S. Martin Bayliss, Glenville, Md.; George E. Silver,*
Churchville, Md.; Benjamin Silver, Glenville, Md.; A. F. Galbraith,
Darlington, Md.

ELLCOTT CITY CHURCH, Howard Co., Md.; founded 1837.

Vacant.

R. E.—J. H. Gaither, Dr. M. G. Sykes, Wm. T. Holmes,* Ellicott City, Md.

EMMITTSBURG CHURCH, Frederick Co., Md.; organized 1760.

Vacant.

R. E.—Robert L. Annan, M.D.; William C. Scott, John Allison, James A. Helman,* Emmittsburg, Md.

FRANKLINVILLE CHURCH, Baltimore Co., Md.; organized 1839.

Vacant.

R. E.—William C. Vogts, Franklinville, Md.

FALLSTON CHURCH, Harford Co., Md.; organized 1874.

R. E.—Joseph Crumlich, Fallston, Md. (With Chestnut Grove.)

FREDERICK CITY CHURCH, Frederick Co., Md.; organized 1780.

T. Freeman Dixon, D.D., P., Frederick City, Md.

R. E.—Prof. Charles W. Ely, John W. Davidson, Edw. S. Eichelberger, S. Elmer Brown,* W. O. McCutcheon, Frederick, Md.

FROSTBURG CHURCH, Alleghany Co., Md.; organized 1859.

John N. Beall, P., Frostburg, Md.

R. E.—Reuben Anthony,* Thomas C. Langford, Daniel Krapf, Jr., Frostburg, Md.; John Cocker, Joliet, Ill.

GOVANSTOWN CHURCH, Baltimore Co., Md.; organized 1846.

Samuel C. Wasson, P., Govans, Md.

R. E.—H. B. Everding,* Govans, Md.; James Rodgers, C. B. Turnbull, Rodgers Forge, Md.; Prof. W. H. Wilcox, C. C. Foreman, W. S. Norris, Govans, Md.; George O. Dell, Towson, Md.

GRANITE CHURCH. (With Mt. Param.)

GROVE CHURCH, Aberdeen, Md.

Thomas T. Brown, P., Aberdeen, Md.

R. E.—A. N. Mitchell, John A. Mitchell, Eugene Dell, Aberdeen, Md.; Frederick O. Mitchell,* Perryman, Md.

HAGERSTOWN CHURCH, Washington Co., Md.; organized 1817.

Robert A. Boyle, P., Hagerstown, Md.

R. E.—Charles E. Baechtel, J. N. Duffield,* Walter Summer, G. E. Baker, Dr. Augustus Maisch, C. P. Walker, Hagerstown, Md.

HAVRE DE GRACE CHURCH, Harford Co., Md.; organized 1841.

Vacant.

R. E.—R. H. Smith, M.D.; Othio Green, Havre de Grace, Md.; Charles B. Osborn, Aberdeen, Md.

HAMILTON CHURCH, Baltimore Co., Md.: organized 1901.

Lemuel S. Reichard, P., Hamilton Station, Baltimore, Md.

R. E.—Henry K. Diggs,* R. F. D., Raspburg, Md.; Harry R. Lewis, Arthur Evans, Jacob J. Purser, Hamilton Station, Baltimore, Md.

HIGHLAND CHURCH, Harford Co., Md.: organized 1890.

Samuel L. Irvine, P., Street, Md.

R. E.—John W. Galbreath, W. A. Wheeler, Hugh T. Heaps, James W. Davis, Street, Md.; James J. Wilson, Pylesville, Md.; John F. DeRan, William H. Day, Rocks, Md.

NORTH BEND CHURCH, Maryland: organized 1898.

R. E.—James Baird, The Rocks, Md.; George B. Cumming, Jarrettsville, Md. (With Highland.)

LONACONING CHURCH, Alleghany Co., Md.: organized 1861.

Adam C. Thompson, P., Lonaconing, Md.

R. E.—J. D. Skilling, M. D.; * John Abbott, Sr.; John Swann, Prof. William Gunning, John Schafer, Joseph Jones, James Atkinson, W. L. Strottler, G. W. Rank, John Somerville, Lonaconing, Md.

LORD CHURCH, Midland, Md.: organized 1898.

Vacant.

R. E.—J. H. Carpenter, M. D.; David Smith,* Midland, Md.

MIDLAND CHURCH.

Vacant.

R. E.—Daniel McMurdo,* Midland, Md.

MT. PARAN CHURCH, Baltimore Co., Md.: founded 1715.

H. H. Henry, D. D., P., Roslyn, Md., R. F. D.

R. E.—J. Henry Ehlers,* Granite, Md.; W. E. Fite, William C. O'Dell, William Yingling, Roslyn, Md., R. F. D.

GRANITE CHURCH, Baltimore Co., Md.: organized 1848.

R. E.—William Goswell, Granite, Md.; George Cavey, Woodstock, Md.

RANDALSTOWN CHURCH, Baltimore Co., Md.: organized 1848.

R. E.—William Wallace Russell,* William Sudman, Roslyn, Md., R. F. D.

NEW WINDSOR CHURCH, Carroll Co., Md.: organized 1839.

James Fraser, Ph. D., P.,* New Windsor, Md.

R. E.—D. P. Smelser, Ellsworth Ecker, New Windsor, Md.

NORTH BEND CHURCH. (See Highland.)

OAKLAND CHURCH, Oakland, Md.

Vacant.

R. E.—G. E. Hamill, G. A. Fraley, Thomas Little, Oakland, Md.

PINEY CREEK CHURCH, Frederick Co., Md.; organized 1763.

Vacant.

R. E.—D. H. Hess, R. F. D. No. 3, Taneytown, Md.; Robert W. Galt, York Road, Md.; James B. Galt,* Judson Hill, Taneytown, Md.

TANEYTOWN CHURCH, Carroll Co., Md.; organized 1828.

Vacant.

R. E.—C. Birnie, M. D.; George H. Birnie, John E. Davidson, R. S. McKinney,* Taneytown, Md.

RANDALLSTOWN CHURCH. (See Mt. Paran.)

RELAY CHURCH, Baltimore Co., Md.; organized 1881.

Albert C. Dudley, P., Relay, Md.

R. E.—W. T. Barker,* Monroe Mitchel, Relay, Md.

ROLAND PARK CHURCH; organized 1901.

John W. Douglas, P., Roland Park, Baltimore, Md.

R. E.—Charles W. Coggins, 5 W. German street, Baltimore, Md.

SPARROWS POINT CHURCH, Baltimore Co., Md.; organized 1890.

Charles G. Cady, P., Sparrows Point, Md.

R. E.—Alex. McKenzie,* I. G. Mathews, John Naudain, Sparrows Point, Md.

SOUTHMUNSTER CHURCH, Cumberland, Md.; organized 1906.

Luther Martin, P., Cumberland, Md.

R. E.—J. R. Donaldson,* Cumberland, Md.

ST. HELENA CHURCH, Baltimore Co., Md.; organized 1898.

R. E.—Nicholas J. Jolly, St. Helena, Md.; George P. Martell, Colgate, Md.

TANEYTOWN CHURCH. (See Piney Creek.)

WHITE HALL CHURCH; organized 1904. (With Ashland.)

H. M. Price, P., Ashland, Md.

R. E.—John A. Seitz, Richard Wiley, Whitehall, Md.

WILLIAMSPORT CHURCH, Washington Co., Md.; organized 1819.

Vacant.

R. E.—J. A. Brown, C. D. Downs,* Williamsport, Md.

ZION CHURCH, Anne Arundel Co., Md.; organized 1884.

Jeremiah B. Swan, P., Lothian, Md.

R. E.—Philip Pindell, Lloyd Brown, Charles Emms, Lothian, Md.

MINISTERS WITHOUT CHARGES.

Henry Branch, D. D., 2101 Madison avenue, Baltimore, Md.
 William C. Maloy, Baltimore, Md.
 J. F. Jemison, 1306 Madison avenue, Baltimore, Md.
 David H. Riddle, D. D., Falls Church, Va.
 William W. Campbell, Highlands, Wilmington, Del.
 Thomas L. Springer, 601 Windermere avenue, Baltimore, Md.
 David Jamison, Aberdeen, Md.
 Edward H. Robbins, D. D., Financial Secretary Presbyterian Hospital,
 1815 Edmondson avenue, Baltimore, Md.
 R. W. Hazeltine, Derby street, Station E, Baltimore, Md.
 Joseph Krenck, North Washington street, Baltimore, Md.
 L. B. Hensley, Oakland, Md.
 S. S. Greenwell, Luthersville, Md.
 David B. Fitzgerald, Havre de Grace, Md.
 William O. Yates, Hagerstown, Md.

II. PRESBYTERY OF NEW CASTLE.

BLACKWATER CHURCH, Sussex Co., Del.; organized 1690.

Vacant.

R. E.—George W. Chamberlain,* Blackwater, Del.; Ebe Walter,
 Frankford, Del.

BRIDGEVILLE CHURCH, Sussex Co., Del.; organized 1846.

Vacant.

R. E.—Edgar L. Kinder,* Bridgeville, Del.

FARMINGTON CHURCH, Kent Co., Del.; organized 1895.

R. E.—Shermizer Fisher, W. B. Thorp, Farmington, Del.

BUCKINGHAM CHURCH, Berlin, Md.; organized 1784.

William H. Bancroft, P., Berlin, Md.

R. E.—John W. Pitts, M. D.; Calvin B. Taylor,* John N. Henman,
 Horace Davis, Robert Massey, Berlin, Md.

CHESAPEAKE CITY CHURCH, Cecil County, Md.; organized 1857.

Vacant.

R. E.—J. M. Reed,* J. S. Hopper, Fred. McIntire, Chesapeake
 City, Md.

CHRISTIANA CHURCH, New Castle Co., Del.; organized 1730.

R. E.—Thomas Appleby, Jr., New Castle, Del.; George L.
 Appleby,* Porters Station, Del.

COOL SPRING CHURCH, S. S. (See Georgetown.)

DELAWARE CITY CHURCH, New Castle Co., Del.; organized 1846.
Vacant.

R. E.—James Sadler,* Wm. A. Jester, Delaware City, Del.

DOVER CHURCH, Kent Co., Del.; organized prior to 1746.

Joseph P. Turner, P., Dover, Del.

R. E.—A. W. Slaymaker, Camden, Del.; John Heitshtu, George M. Jones,* Clarence D. Sypherd, Victor F. Danner, Dover, Del.

DRAWYER'S CHURCH, New Castle Co., Del.; organized 1708.

Robert L. Hallett, P., Odessa, Del.

R. E.—D. W. Corbett,* A. S. Whittock, W. H. West, Joseph L. Gibson, Odessa, Del.

EDEN CHURCH, Worcester Co., Md.

R. E.—Peter Whaley, Whaleyville, Md.

ELKTON CHURCH, Cecil Co., Md.; organized 1833.

John McElmoyle, D. D., P., Elkton, Md.

R. E.—George A. Blake, Charles B. Finley,* Elkton, Md.

FARMINGTON CHURCH. (See Bridgeville.)

FELTON CHURCH, Kent Co., Del.; organized 1860.

(With Harrington.)

R. E.—Morris M. Stevenson,* William Schabinger, John Heyd, Felton, Del.; James Roland, Viola, Del.

FOREST CHURCH, Middletown, Del.; organized 1745-1750.

Francis H. Moore, D. D., P., Middletown, Del.

R. E.—Edward Reynolds,* J. Fletcher Deakyne, Middletown, Del.; H. C. Ellison, Summit Bridge, Del.; Joseph B. Deakyne, Townsend, Del.; D. L. Dunning, Bala, Pa.

FRANKFORD CHURCH, Frankford, Del.; organized 1894.

(With Blackwater.)

H. Everett Hallman, P., Frankford, Del.

R. E.—Robert W. Daisey,* W. S. Long, M. T. Gum, Frankford, Del.

GEORGETOWN CHURCH, Sussex Co., Del.; organized 1860.

John R. Henderson, P., Georgetown, Del.

R. E.—Charles R. Jones,* R. C. White, W. A. Warrington, Georgetown, Del.

COOL SPRING CHURCH, Sussex Co., Del.; organized 1735. S. S.

R. E.—Thomas J. Perry, J. M. Martin, William Perry,* Frank Waples, Cool Spring, Del.; William Hurdle, Hollyville, Del.

NEWARK CHURCH, New Castle Co., Del.; organized 1839.

William J. Rowan, Ph. D., P., Newark, Del.

R. E.—N. M. Motherall, Eben B. Frazer, H. N. Reed,* Francis A. Cooch, Newark, Del.

NEW CASTLE CHURCH, New Castle Co., Del.; organized 1707.

S. Beattie Wylie, P., New Castle, Del.

R. E.—David Stewart, Jr., M. D.; W. D. Greer, New Castle, Del.

OCEAN VIEW CHURCH, Sussex Co., Del.; organized 1894.

(With Blackwater.)

R. E.—Selby H. Evans, John C. Hall, George W. Tunnell, George H. West,* Ocean View, Del.; Myers B. Steele, Clarksville, Del.

PENCADER CHURCH, Glasgow, Del.; organized 1707-1710.

Thomas Chalmers Potter, D. D., P., Glasgow, Del.

R. E.—J. H. Frazer, Glasgow, Del.; D. B. Ferris, Farnhurst, Del.; Levi H. Cooch, Cooches Bridge, Del.

PERRYVILLE CHURCH, Cecil Co., Md.; organized 1888.

Robert H. Hoover, P.,* Perryville, Md.

R. E.—Joseph P. Wright, Charles R. Rutledge, Perryville, Md.

PITT'S CREEK CHURCH, Worcester Co., Md.; organized 1683-1700.
Vacant.

R. E.—I. T. Coston, M. D.,* Edgar Fontaine, R. M. Stevenson, Pocomoke City, Md.

PORT DEPOSIT CHURCH, Cecil Co., Md.; organized 1837.

William Crawford, P., Port Deposit, Md.

R. E.—John J. Buck, William B. Steel, Port Deposit, Md.; Wm. T. Patton,* Liberty Grove, Md.

PORT PEN CHURCH, New Castle Co., Del.; organized 1837.

Vacant.

R. E.—John B. Vandegrift,* William McMullen, Jr., Delaware City, Del., R. F. D.

RED CLAY CREEK CHURCH, New Castle Co., Del.; organized 1722.

John D. Blake, P., Marshallton, Del.

R. E.—George Klair, Henry B. Klair,* Marshallton, Del.; Egbert Klair, Stanton, Del.; Lewis Derickson, Newark, Del.

REHOBOTH CHURCH, Somerset Co., Md.; organized 1683-1690.

L. P. Bowen, D. D., P., Pocomoke City, Md.

R. E.—E. G. Polk,* Pocomoke City, Md.; Elijah Broughton, Westover, Md.; W. Thomas Davis, Kingston, Md.

GRACE CHURCH, Kent Co., Md.; organized 1874.

R. E.—William S. Maxwell, M. D.,* Still Pond, Md.; Daniel Hill, Kennedyville, Md.; J. E. Hurlock, Millington, Md.; C. H. Price, Betterton, Md.

GUNBY CHURCH. (See Makemie Memorial.)

HARRINGTON CHURCH, Kent Co., Del.; organized 1872. (With Felton.)

John E. Eggert, P., Harrington, Del.

R. E.—G. L. Baird,* F. H. Gordon, Harrington, Del.

HEAD OF CHRISTIANA CHURCH, New Castle, Del.; organized prior to 1708.

Joel S. Gilfillan, D. D., P., Newark, Del.

R. E.—John T. Steel,* George W. Steel, Newark, Del.; Joseph A. Matthias, Strickersville, Pa.

LEWES CHURCH, Sussex Co., Del.; organized 1692.

Julius A. Herold, P., Lewes, Del.

R. E.—William Russell, A. L. Burton,* Thomas B. Schellinger, Ex-Gov. Ebe. W. Tunnel, James Kelly, George Boehm, George P. Tunnel, Lewes, Del.

LOWER BRANDYWINE CHURCH, New Castle Co., Del.; organized 1720.

Thomas S. Armentrout, P., Montchanin, Del.

R. E.—George J. Chandler,* John Underwood, Montchanin, Del., R. F. D. No. 1; John Armstrong, Marshalton, Del.; Lawrence Hobson, Greenville, Del.

MAKEMIE MEMORIAL CHURCH, Worcester Co., Md.; organized 1683.

Joseph B. North, LL. D., P., Snow Hill, Md.

R. E.—J. Samuel Price,* William Parsons, Sidney F. Nelson, Snow Hill, Md.

GUNBY CHURCH, Stockton, Md.; organized 1894.

R. E.—Lemuel Oxley, Alfred C. Hancock, Stockton, Md.

MANOKIN CHURCH, Somerset Co., Md.; organized 1683-1690.

L. R. Watson, P., Princess Anne, Md.

R. E.—William C. Fountain,* Robert W. Adams, C. W. Wainwright, M. D.; William O. Lankford, Princess Anne, Md.

MILFORD CHURCH, Sussex Co., Del.; organized 1849.

Henry L. Bunstein, P., Milford, Del.

R. E.—James B. Gilchrist,* William A. Hume, John B. Smith, Milford, Del.

REHOBOTH CHURCH, Sussex Co., Del.; organized 1876.

Adolf C. Esmann, P., Midway, Del.

R. E.—John Fletcher,* Midway, Del.; Charles K. Warrington,
Robert Dodd, John Wilson, Hiram Fisher, Lewes, Del.

ROCK CHURCH. (See Zion.)

ST. GEORGE'S CHURCH, New Castle Co., Del.; organized 1710-1715.

Joseph R. Milligan, D. D., P., St. George's, Del.

R. E.—Theo. F. Clark, Delaware City, Del.

SMYRNA CHURCH, Kent Co., Del.; organized 1846.

Vacant.

R. E.—George W. Taylor,* Smyrna, Del.

STANTON CHURCH, New Castle Co., Del.; organized 1877.

Vacant.

R. E.—Oliver D. Foote, Stanton, Del.

TRINITY CHURCH, Church Hill, Queen Anne Co., Md.; organized
1892.

Vacant.

R. E.—Israel Woodring, Church Hill, Md.

WORTON CHURCH, Kent Co., Md. (See Grace.)

Vacant.

R. E.—John J. Roeder, Chestertown, Md.

WESTMINSTER CHURCH, Kent Co., Md.; organized 1871.

Vacant.

R. E.—R. A. Duhamel,* Earlville, Md.

W. NOTTINGHAM CHURCH, Cecil Co., Md.; organized 1724.

Samuel Polk, P., Colora, Md.

R. E.—Samuel T. Wiley, W. T. Fryer, Colora, Md.; A. L. Dny-
chinck, Rising Sun, Md.; Charles S. Pyle,* Rising Sun, Md.

WHITE CLAY CREEK CHURCH, New Castle Co., Del.; organized
1751.

Vacant.

R. E.—Thomas Hawthorne, William Stroud, Samuel McCoy, Stan-
ton, Del.; James H. Walker, Lewis H. Lyman, Hervey Walker,*
Marshallton, Del., R. F. D.

WICOMICO CHURCH, Salisbury, Md.; organized 1683-1690.

Samuel W. Reigart, D. D., Pastor Emeritus, Salisbury, Md.

Wilson T. M. Beale, P., Salisbury, Md.

R. E.—H. Laird Todd, M. D.; F. M. Slemmons, M. D.; Thomas
C. Morris, L. W. Gunby,* John T. Ellis, L. Makemie Porter, Salis-
bury, Md.

ZION CHURCH, Cecil Co., Md.; organized 1850.

B. J. Brinkema, P., North East, Md.

R. E.—J. M. C. Cahart,* Alfred B. McVey, William Stewart, North East, Md.; Ross Martindale, Sweet Briar, Va.

ROCK CHURCH, Cecil Co., Md.; organized 1720.

R. E.—F. H. Huston, Oxford, Pa.; Samuel G. Bye,* Cherry Hill; Caleb Brokaw, Providence, Md.; Samuel Gatchell, Cherry Hill, Md.

WILMINGTON.

CENTRAL CHURCH, King street, above Seventh; organized 1855.

Josiah H. Crawford, P., Wilmington, Del.

R. E.—William K. Crosby, 503 W. Fifth street; L. P. Bush,* Clayton and Sycamore streets; W. S. Pickett, 1507 W. Fourteenth street; F. W. Fenn, 800 West street; John J. Hays, 1212 Market street; J. H. Burns, 1316 W. Seventh street; Prof. Henry Berlin, 822 Adams street, Wilmington, Del.

EAST LAKE CHURCH, Wilmington, Del.; organized 1895.

E. B. Welsh, P., No. 1 W. Twenty-seventh street, Wilmington, Del.

R. E.—Francis R. Vincent,* 2905 West street; Nathaniel Pipino, 103 W. Twenty-seventh street; William Stewart, 2308 N. Monroe street; James Watson, 3000 N. Market street, Wilmington, Del.

FIRST CHURCH, Market street, above Ninth; organized 1737.

Vacant.

R. E.—George W. Jones, 11 East Fourteenth street; John Tait, 1301 Jackson street; James F. Price,* P. O. Box 468, Wilmington, Del.

GILBERT CHURCH, Thirteenth and French streets; organized 1890.

Charles L. Jefferson, D. D., 1020 Walnut street, Wilmington, Del.

R. E.—David Anderson, 501 Orange street; Elihu Brewington, 701 E. Fifth street; A. B. J. Johnson, 1800 Market street; Thomas S. Anderson,* 1624 W. Third street, Wilmington, Del.

GREEN HILL CHURCH, Wilmington, Del.; organized 1849.

Wm. M. Keiffer, P., 56 Y. M. C. A., Wilmington, Del.

R. E.—James M. Smyth,* 2406 W. Sixteenth street; John B. Moore, Sixteenth street and Riverview avenue; Wm. S. Matchett, W. Seventeenth street, Wilmington, Del.; John Oliver, J. M. Billingly, Thomas Montgomery, Henry Clay, Del.

HANOVER CHURCH, Sixth and King streets; organized 1772.

Robert L. Jackson, P., Wilmington, Del.

R. E.—Thomas K. Porter,* 1019 Madison street; Alfred J. Rumford, 1302 W. Sixth street; Edward Dixon, 820 Poplar street; W. E. Marks, 1603 West street, Wilmington, Del.

OLIVET CHURCH, Fourth and Broome streets; organized 1868.

John C. Lane, P., 235 Rodney street, Wilmington, Del.

R. E.—W. H. Oliver,* 107 Searls street; J. G. Hullet, 803 S. Broome street; David Stephey, 113 Rodney street; Wm. J. McKnight, 1304 Banning street; James Calhoun, 107 Woodlawn avenue; George Rommel, 233 N. Broome street, Wilmington, Del.

RODNEY STREET CHURCH, cor. Pennsylvania avenue; organized 1886.

Charles L. Candee, P., Wilmington, Del.

R. E.—R. J. McKay, M. D.* Broome and Chestnut streets; Thos. E. Doremus, 908 W. Eleventh street; Gen. Charles Bird, 1200 Delaware avenue; Walter D. Ford, 1309 Clayton street, Wilmington, Del.

WEST CHURCH, Eighth and Washington streets; organized 1868.

Albert Newton Keigwin, D. D., Pastor Emeritus, 139 W. 103d street, New York.

Alexander Allison, Jr., P., 901 Washington street, Wilmington, Del.

R. E.—Isaac S. Baird,* 903 W. Ninth street; M. D. Crossan, 708 West street; Warden R. Humphrey, 704 Franklin street; T. W. Triggs, 1320 Washington street; Frank Sheppard, 904 Delaware avenue; J. Edmund Fuller, 424 W. Twenty-first street; John R. Hudson, 1314 Van Buren street; Lewis A. Bower, 809 Adams street; W. D. Condit, 1405 Van Buren street; Archibald M. Main, 1104 Jefferson street, Wilmington, Del.

MINISTERS WITHOUT CHARGES.

William H. Logan, P. M., 702 Van Buren street, Wilmington, Del.
Charles H. Holloway, H. R., 548 N. Tenth street, Philadelphia, Pa.
Edwin W. Long, Wilmington, Del.

Henry F. Mason, 118 W. Rittenhouse street, Germantown, Pa.
David E. Shaw, Oxford, Pa.

William L. Freund, Princeton, N. J.

F. C. McLeod, 819 San Miguel street, Colorado Springs, Colo.

Thomas de Pamphilis, 1821 Eighth street, Wilmington, Del.

J. Edgar Franklin, 711 Washington street, Wilmington, Del.

III. PRESBYTERY OF WASHINGTON CITY.

ARLINGTON CHURCH, Alexandria Co., Va.; organized 1908.

James H. Du Pue, P., Arlington, Va.

R. E.—M. C. Munson, H. C. Corbett, Thos. J. De Lashmutt, Arlington, Va.

BALLSTON CHURCH, Alexandria Co., Va.; organized 1895.

Edward N. Kirby, P., Ballston, Va.

R. E.—H. A. Whallon, Washington, D. C., R. F. D. No. 4; Julian P. Baldwin, A. P. Douglass, Ballston, Va.; Ralph Baldwin,* Clarendon, Va.

BOYD'S CHURCH, Montgomery Co., Md.; organized 1877. S. S.

R. E.—James Boyd, James E. Williams, Mahlon T. Lewis,* E. D. Lewis, Smith Hoyle, Boyd's, Md.

CHEVY CHASE CHURCH, Maryland; organized 1908.

Hubert Rex Johnston, P., 2502 Cliffbourne Place, Washington, D. C.

R. E.—George Redway, Chevy Chase, Md.; A. T. Pienkowsky, Bureau of Standards, Washington, D. C.; John S. Sheiry, Bethesda, R. F. D. No. 2; Grant Leet,* 725 Fourteenth street, Washington, D. C.

CLIFTON CHURCH, Fairfax Co., Va.; organized 1870.

William H. Edwards, P., Clifton, Va.

R. E.—R. R. Buckley,* Wm. H. Richards, C. H. Kemper, Clifton Station, Va.

DARNESTOWN CHURCH, Montgomery Co., Md.; organized 1857.

Oscar A. Gillingham, P., Gaithersburg, Md., R. F. D. No. 3.

R. E.—James S. Windsor, Darnestown, Md.; J. T. Kelly, E. H. Darby,* Germantown, Md., R. F. D. No. 2; H. R. Cissel, Brooke Vincent, Gaithersburg, Md., R. F. D. No. 3; George R. Rice, Travilah, Md.

FALLS CHURCH, Fairfax Co., Va.; organized 1873.

Robert A. Davison, D. D., P., Falls Church, Va.

R. E.—William J. Allen,* East End, Va.; George B. Fadley, M. D., C. H. Buxton, George W. Hawkhurst, Andrew Smith, Falls Church, Virginia.

HERMON CHURCH, Montgomery Co., Md.; organized 1752-1784.

George S. Duncan, Ph. D., S. S.,* 2000 Seventh street, N. E., Washington, D. C.

R. E.—J. D. Moore,* Cabin John, Md.

RIVERDALE CHURCH, Maryland; organized 1896.

David A. Reed, P., Riverdale, Md.

R. E.—F. A. Preston, Wm. A. Rutherford,* William Stein, H. B. Gaither, Riverdale, Md.

HYATTSVILLE CHURCH, Prince George's Co., Md.; organized 1704.

James K. Argo, P., Hyattsville, Md.

R. E.—Seth A. Holton, Frederick E. Baukhages, George S. Britt, K. Jerome Wilsie, H. W. Shepherd,* William S. Holton, Hyattsville, Md.

LEWINSVILLE CHURCH, Fairfax Co., Va.; organized 1846.

N. H. Miller, D. D., S. S., 1347 Corcoran street, Washington, D. C.

R. E.—George W. Jones, Lewinsville, Va.; R. T. Bonham,* Ashgrove, Va.; Alex. Mankin, W. B. Dodge, Lewinsville, Va.

VIENNA CHURCH, Fairfax Co., Va.; organized 1873.

J. M. Nourse, P., Vienna, Va.

R. E.—Paul Richmond, M. D.; John R. Blake, Nathan Westcott,* A. H. Hollenbach, Vienna, Va.

MANASSAS CHURCH, Prince William Co., Va.; organized 1867.

J. Garland Hammer, D. D., P., Manassas, Va.

R. E.—Edward K. Mitchell, William Clarke, W. J. Steere, William Foote, Dr. J. A. Phillips,* E. L. Hornbaker, Manassas, Va.

NEELSVILLE CHURCH, Montgomery Co., Md.; organized 1845.

T. Davis Richards, P., Germantown, Md.

R. E.—John T. Warfield, Gaithersburg, Md., R. F. D.; J. E. Deets, M. D.,* Clarksburg, Md.; James R. Howes, William Waters, Germantown, Md.

TAKOMA PARK CHURCH, Takoma Park, D. C.; organized 1893.

Thomas C. Clark, D. D., P., Takoma Park, D. C.

R. E.—E. V. Crittenden,* C. C. King, W. A. Wallace, F. J. Walker, J. B. Derrick, Takoma Park, D. C.

WARNER MEMORIAL CHURCH, Kensington, Md.; organized 1893.

Henry Rumer, D. D., P., Kensington, Md.

R. E.—William M. Terrell,* Louis W. Maxson, H. L. McQueen, Kensington, Md.; M. B. Cushman, "The Portner," Washington, D. C.

WASHINGTON.

CHURCH OF THE COVENANT, Connecticut avenue and Eighteenth street, N. W.; organized 1885.

Charles Wood, D. D., P., 2110 S street, N. W., Washington, D. C.

Henry B. Angus, Minister, Peck Memorial Chapel, Washington, D. C.

R. E.—Cladius B. Jewell, 1324 Vermont avenue; Alfred R. Quaiffe, "The Concord"; Fred. L. Moore, 1680 Thirty-first street, N. W.; Edmund Southard Parker, 1736 Connecticut avenue; Stanton J. Peele, "The Concord"; Archibald Gremless,* 3129 U street; John W. Foster, 1323 Eighteenth street, N. W.; Henry B. F. Macfarland, 1816 F street; Edward M. Gallandet, Kendall Green; Charles E. Foster, 1017 Sixteenth street, Washington, D. C.

EASTERN CHURCH, Sixth street and Maryland avenue; organized 1875.

Charles L. Neibel, P., 131 A street, N. E., Washington, D. C.

R. E.—Marshall T. Hyer,* 1008 Maryland avenue, N. E.; Charles A. Clark, 1000 Maryland avenue, N. E.; Frank J. Rowell, 1717 Euclid street, N. W.; George B. Mosher, 649 F street, N. E.; P. F. Hoff, 601 Park Road, N. W.; Thomas Betts, 647 Ninth street, N. E.; Thomas Calver, 207 A street, S. E.; Myers Hand, 1118 F street, N. E., Washington, D. C.

ECKINGTON CHURCH, Q and N. Capitol streets, Washington, D. C.; organized 1896.

W. T. Thompson, D. D., P., 11 R street, N. E., Washington, D. C.

R. E.—Irvin B. Linton,* 1825 Second street, N. E.; A. R. Serven, 3131 Sixteenth street, N. W.; John M. Lowe, 4808 Fourteenth street, N. W.; George W. Morrison, 1957 Fourth street, N. E.; Wm. A. Taylor, 55 Q street, N. E.; William Jardine, 45 O street, N. E.; Robert S. Moore, 628 Morton Place, N. E.; Casper B. Shafer, 45 R street, N. W.; John M. Foster,* 119 W. street, N. W., Washington, D. C.

FIFTEENTH STREET CHURCH, between I and K streets, N. W.; organized 1841.

Francis J. Grimke, P., 1526 L street, N. W., Washington, D. C.

R. E.—Russell N. Boyd, 1742 K street, N. W.; John C. Hart, 1014 Twentieth street, N. W.; Edward G. Brooks, 408 B street, S. E.; Warner Hurley, 1215 S street, N. W.; Wm. W. McCary,* 1812½ Eleventh street, N. W., Washington, D. C.

FIRST CHURCH, Four and One-half street, between C and D, N. W.; organized 1811.

Donald C. McLeod, D. D., P., "The Congressional," Washington, D. C.

R. E.—A. R. Gere, 1243 E street, N. E.; Theo. F. Sargent, 322 E street, N. E.; Dr. W. M. Newell, 3309 Sixteenth street, N. W.; C. L. Dubois, 1835 Monroe street, N. W.; N. C. Cole, 201 C street, N. W.; B. T. Welch, 127 Eleventh street, N. E.; Robert H. Zimmerman, 1126 B street, N. E.; Dr. L. A. Sadler, 617 North Carolina avenue, S. E.; James C. Beveridge, 1509 C street, S. E.; Charles S. Rockwood, Seventeenth and Brentwood Road, N. E.; W. F. Carter, 502 B street, N. E.; Oscar N. Arner, 56 V street, N. W., Washington, D. C.

FOURTH CHURCH, Thirteenth and Fairmount streets, N. W.; organized 1828.

Joseph T. Kelly, D. D., P., 1367 Irving street, Washington, D. C.

R. E.—Daniel McFarlan, M. D., "The Woodley"; Joseph A. Sterling,* 2523 Georgia avenue; Henry P. Viles, 1228 Fairmount street; Frank L. Middleton, 1228 Fairmount street; Henry J. Hunt, M. D., 1204 Girard street; Samuel F. Rynex, 2505 Champlain street; Thos. C. Newton, 1750 Euclid street; W. H. H. Warman, M. D., 3343 Seventeenth street, N. W., Washington, D. C.; Dr. W. F. Gatchell, Martins Ferry, Ohio.

GARDEN MEMORIAL CHURCH, Anacostia, D. C.; organized 1892.

George M. Cummings, P., Station H, Washington, D. C.

R. E.—A. B. Garden,* Charles Johnson, Station H; Alexander Davidson, Takoma Park, D. C.

GUNTON TEMPLE MEMORIAL CHURCH, Fourteenth and R streets, N. W.; organized 1882.

John L. Allison, D. D., 1742 T street, N. W., Washington, D. C.

R. E.—Samuel Snow, Fourteenth street, extended; Benjamin F. Brockett, North Chevy Chase, Md.; Vernon E. Hodges, Chevy Chase, Md.; George A. Prevost, 3554 Thirteenth street; L. H. Dewey,* 1337 Wallach Place; W. F. Works, 1343 Wallach Place; John B. Bloss, 3309 Seventeenth street, Washington, D. C.

GURLEY MEMORIAL CHURCH, Florida avenue, between Sixth and Seventh streets, N. W.; organized 1889.

J. Russell Verbruycke, P., 2307 First street, N. W., Washington, D. C.

R. E.—Erastus M. Finch, "The Lemmington," Fourteenth and Clifton streets, N. W.; Charles H. Merwin,* 917 Westminster street, N. W.; Samuel A. Gee, 615 Florida avenue, N. W.; Benjamin D. Stallings, 948 S street, N. W.; Hermon C. Metcalf, 3421 Fourteenth street, N. W., Washington, D. C.

METROPOLITAN CHURCH, Fourth and B streets, S. E.; organized 1864.

Paul R. Hickok, P., 17 Fifth street, S. E., Washington, D. C.

R. E.—Samuel D. Lockett,* 504 A street, S. E.; G. W. N. Custis, M. D., 110 E. Capitol street; R. L. Ewing, 106 Fifth street, N. E.; George P. Bohrer, 326 Virginia avenue, S. E.; E. H. Eakle, 1108 E. Capitol street; H. K. Simpson, 1207 E. Capitol street; T. G. Jones, 228 First street, S. E.; Wm. S. Moore, 502 A street, S. E.; Henry I. Bingham, 434 Newton street, N. W., Washington, D. C.

NEW YORK AVENUE CHURCH, east of Fourteenth street, N. W.; organized 1803.

Wallace Radcliffe, D. D., LL. D., P., 1200 K street, N. W.

Assistant Minister, Bethany and Faith Chapels, T. Lee Rynder, 217 Eighth street, S. W., Washington, D. C.

R. E.—Charles H. Fishbaugh, 1701 Q street; Justice John M. Harlan, 1401 Euclid street; Charles A. Baker, 1110 F street; Charles B. Bailey, 1424 Belmont street; Gen. Joseph C. Breckinridge, U. S. A., War Department; William D. Hughes, M. D., 3363 Eighteenth street, N. W.; James W. Dawson, 1722 Newton street; George H. Brown, 1357 Euclid street; Harvey S. Irwin, 2823 Thirteenth street, N. W.; O. B. Brown, 2618 University Place; A. M. McBath, 924 T street, Washington, D. C.

NORTHMINSTER CHURCH, Rhode Island avenue and Eleventh streets, N. W.; organized 1906.

George P. Wilson, D. D., P., 2331 First street, N. W., Washington, D. C.

R. E.—Judge J. Pern Jones,* 1320 Eleventh street, N. W.; Dr. Wm. T. Dolison, Chevy Chase, Md.; L. Cabell Williamson, 24 Iowa Circle, N. W.; Dr. M. T. Bennett, 2623 Thirteenth street, N. W.; Joseph B. Bogan, M. D., 606 Massachusetts avenue, N. W., Washington, D. C.

SHERWOOD CHURCH; organized 1909.

R. E.—E. T. Niemyer, 1708 Lawrence street, N. E.; John D. Duncan, C. O. Bohrer, Mt. Ranier, Md.; F. J. Orth, Jackson street, N. E.; John Seater, Woodridge, D. C.; C. S. Rockwood, Seventeenth and Brentwood Road, N. E., Washington, D. C.

SIXTH CHURCH, Sixth and C streets, S. W.; organized 1853.

Arthur W. Spooner, D. D., P., 936 B street, S. W., Washington, D. C.

R. E.—Henry C. Thompson, D. D., S., 3500 Thirteenth street, N. W.; William F. Scott, 1510 Tenth street, N. W.; John M. Brown, 1323 E street, S. E.; John J. Murphy,* 926 B street, S. W.; Mitchell A. Skinner, 1516 Sixth street, N. W., Washington, D. C.

WESTERN CHURCH, H street, between Nineteenth and Twentieth, N. W.; organized 1855.

R. E.—William H. H. Smith, 2122 H street, N. W.; James A. Wortham, "The Nantucket"; Dr. Charles S. Smith, 2122 H street, N. W.; W. Spencer Armstrong,* 620 Twenty-second street, N. W.; Howard Clements, 2140 G street, N. W.; W. I. Simpson, 2106 Twenty-second street, N. W.; Arthur W. Harkness, 605 Twenty-second street, N. W., Washington, D. C.

WESTMINSTER CHURCH (Memorial), Seventh street, between D and E, S. W.; organized 1853.

Titus E. Davis, P., 325 Eleventh street, S. W., Washington, D. C.

R. E.—Oliver O. Spicer,* 613 G street, S. W.; W. A. H. Church, 810 B street, S. W., Washington, D. C.

WASHINGTON HEIGHTS CHURCH, Kalorama avenue, near Columbia Road; organized 1901.

W. T. D. Moss, P., 1827 Riggs Place, Washington, D. C.

R. E.—William M. Somerville, 2024 Columbia Road; W. B. Robinson, "The Gladstone," Washington, D. C.

WEST STREET CHURCH, P street, near Thirty-first, N. W.; organized 1780.

James T. Marshall, D. D., P., 3121 P street, N. W., Washington, D. C.

R. E.—William A. Leetch, 3259 R street, N. W.; William A. Hedrick, 623 M street, N. W.; Lawrence O. Mallery, 3102 R street, N. W.; Samuel A. Swindells,* Cleveland, Park; John A. Swindells, 3328 Q street, N. W.; Frank P. Leetch, 1696 Thirty-first street, N. W.; Frank W. Booth, 1525 Thirty-fifth street, N. W., Washington, D. C.

MINISTERS WITHOUT CHARGES.

Benjamin F. Bittinger, D. D., 638 F street, S. W., Washington, D. C.

John Chester, D. D., H. R., 1526 O street, N. W., Washington, D. C.

John L. French, 36 I street, N. W., Washington, D. C.

Wm. A. Bartlett, D. D., New York Mills, N. Y.

James H. Bradford, 1753 Park Road, Washington, D. C.

James S. Westcott, Vienna, Fairfax Co., Va.

Willbur F. Crafts, Ph. D., 206 Pennsylvania avenue, S. E., Washington, D. C.

Albert L. Mershon, Long Branch, N. J.

George O. Little, D. D., Prof., 1363 Columbia Road, Washington, D. C.

James W. Wightman, D. D., 1726 Willard street, N. W., Washington, D. C.

Thomas Gordon, D. D., 1310 Princeton street, N. W., Washington, D. C.

M. Porter Snell, 551 Avalon Terrace, Anacostia, D. C.

Thomas Thompson, D. D., 1247 North Capitol street, Washington, D. C.

W. E. McBath, F. M.

Asa S. Fiske, D. D., Washington, D. C.

W. H. Dexter, Ph. D., 3011 Georgia avenue, Washington, D. C.

Heman H. Allen, D. D., Teal., 2401 Massachusetts avenue, Washington, D. C.

George Robinson, D. D., Chap., 1951 Biltmore street, Washington, D. C.

Solomon N. Vail, Supt., Washington, D. C.

William J. Young, Ballston, Va.

James M. Henry, Washington, D. C.

S. Ward Righter, Hyattsville, Md.

NOTE.—The Stated Clerk has made all the corrections in the roll which were reported to him.

STANDING RULES

OF THE

SYOND OF BALTIMORE

1909

I.—The Synod shall meet annually on the fourth Monday of October, at the place appointed at the preceding meeting.

II.—The officers of the Synod shall be a Moderator, a Stated Clerk (who shall also act as Treasurer), a Permanent Clerk, and one Temporary Clerk.

III.—The Stated Clerk and Treasurer, and Permanent Clerk shall be elected for a term of three years. The salary of the Stated Clerk shall be \$75 per year, and that of the Permanent Clerk \$25 per year. All other offices shall be filled by election, at the opening of each stated meeting of the Synod.

IV.—The Stated Clerk shall give due notice of the time and place of every meeting of the Synod; and he shall, in connection with the Standing Committee of Arrangements, consisting of the Pastor and Session of the Church entertaining the Synod, of which he shall be the Clerk, prepare for every meeting a docket of the business and other exercises of Synod, and he shall send out a copy of the same with the notice of the meeting.

V.—The roll of each meeting of the Synod shall be made out by the Stated Clerk from authentic reports, to be furnished him by the Stated Clerks of the Presbyteries, after the rising of the meeting of those bodies, next preceding the meeting of the Synod. It shall be the duty of the Stated Clerk, at the opening of the second day's session, to have prepared and ready for use in the Synod's business a roll of the members in attendance, and to add thereto the names of any additional members who may report their attendance.

VI.—The Moderator of the Synod shall at each stated meeting appoint the following-named committees: On Bills and Overtures; Judicial Cases; Finance; Minutes of the General Assembly; Presbyterian Records; Leave of Absence; the Narrative for the ensuing year, and a Committee on Rules.

VII.—Standing Committees, to consist of one Minister and one Elder from each of the Presbyteries composing the Synod, shall be appointed to

serve at the pleasure of the Synod, as follows: 1. Systematic Benevolence; 2. Home Missions; Sustentation; 3. Foreign Missions; 4. Education; 5. Church Erection; 6. Publication and Sabbath School Work; 7. Freedmen; 8. Ministerial Relief; 9. Aid for Colleges; 10. Temperance; 11. Religious Work in the Army and Navy; 12. Sabbath Observance; 13. Evangelistic Work; 14. Memorials; 15. Young People's Societies, 16. Arrangements, with the understanding that the Chairmen of the Presbyterial Committees be as far as possible placed upon the corresponding Committees of the Synod, and that the Pastor of the Church entertaining Synod shall be the Chairman, and the Stated Clerk of the Synod the Clerk of the Committee of Arrangements.

VIII.—At the close of each stated meeting of the Synod the roll shall be called, and the absentees who have not been excused from attendance shall be noted, and their names shall be recorded in the Minutes.

IX.—The General Rules and Judicatories, recommended by the General Assembly, shall be the rules for the transaction of business in this Synod, unless otherwise ordered by the Synod.

X.—The first hour of each morning session of Synod shall be spent in a conference upon some practical matter of Christian life, the leaders and subjects to be selected by the Committee of Arrangements; provided, that when the administration of the Lord's Supper is deemed desirable at a meeting of Synod, this service shall take the place of one of the morning conferences.

XI.—It shall be the duty of the Committee of Arrangements to prepare the docket of business for Synod; to select topics and appoint leaders for the morning conference; to arrange for the administration of the Lord's Supper, when it is deemed desirable; to provide for the popular evening meetings of Synod, by selecting subjects and appointing speakers from the members of Synod, the Tuesday evening meeting to be devoted to some vital and timely topic of personal or organized Christianity, and the Wednesday evening meeting to the popular presentation of some great character or epoch in Presbyterianism.

XII.—The Committee on the Narrative shall prepare from the several Presbyterial Narratives a succinct report on the state of religion within the bounds of the Synod, and it shall be the duty of each Presbytery to send to the Chairman of the Synod's Committee on the Narrative a copy of the (Presbyterial) Narrative as soon as it has been adopted.

XIII.—It shall be the regular order of the day, immediately after reading the Narrative on the State of Religion, to hear brief memorials of members who have died during the year, as may be sent down by the Presbyteries. A Standing Committee on Memorials shall be appointed to prepare such memoranda as may properly be inscribed on a memorial page in the printed

Minutes. The Stated Clerk shall reserve such page, and digest such matter as may be furnished by this Committee, and publish it with the proceedings each year.

XIV.—The Committee on Presbyterian Records and Judicial Cases and on Bills and Overtures shall be charged with the duties usually assigned to such committees in Presbyterian Judiciatories.

XV.—The Committee on Leave of Absence shall consider and pass upon all requests and all reasons assigned for absence from any session or meeting of the Synod, and make report of the same to the house for record before final adjournment.

XVI.—The Committee on Finance shall audit the annual report of the Treasurer, and make the proper assessment upon the Presbyteries to meet the expenses of the Synod.

XVII.—It shall be the duty of the Committee on Systematic Beneficence to report to Synod on the whole subject of Systematic Beneficence, or the agencies, efforts and comparative success on behalf of the Boards of the Church, or other schemes for doing good within the bounds of Synod. And it shall be the duty of each corresponding Presbyterian Committee to transmit to the Chairman of the Synod's Committee, before the meeting of Synod, a copy of the report which it may have to the Presbytery.

XVIII.—It shall be the duty of the Committee on Foreign Missions to correspond with the Assembly's Board of Foreign Missions, and thus to obtain information of the progress of the missionary work abroad, and to correspond with the Presbyteries and individual churches at home in order to obtain knowledge of what has been done at home for the Foreign Missionary work. And it shall be their duty, also, to recommend to the Synod such plans and methods as may, in their judgment, most effectually promote in our churches the interest of this great cause.

XIX.—It shall be the duty of the Committee on Home Missions to be the organ of communication between the Synod and the Assembly's Board of Home Missions.

XX.—It shall be the duty of the remaining Committees on the Benevolent Work of the Church to present to Synod the progress, prospect and needs of the respective Boards, and to recommend such action as may seem best.

XXI.—It shall be the duty of the Committees on Temperance, Religious Work in the Army and Navy, and Sabbath Observance to report to Synod the progress of these causes, and to recommend any action they may deem advisable.

XXII.—The above-named Standing Committees shall each present to Synod a carefully written annual report of its labors, the consideration of which, unless otherwise ordered, shall take precedence of other reports:

No. 15, Grand United Order of Odd Fellows, in Biennial Session

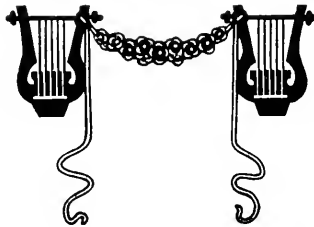
provided, that such reports and all speeches upon them shall not exceed ten minutes, except the address of the Secretaries of the Boards; and, provided, that these reports shall be received and considered according to the docket. The Stated Clerk, two weeks before the meeting of the Synod, shall notify the Chairman, or in case of the removal from the Synod of any Chairman, the next man on the Committee of his appointment and duty to report, and that it is his duty to secure such information from the Presbyteries as may be necessary for his report.

XXIII.—A Committee, consisting of two Ministers and one Elder, shall be appointed at each alternate session of Synod to visit Wilson College, at the expense of the college, and report upon its condition.

XXIV.—The Stated Clerk shall make an official statement and record of the fact that the Minutes of the Synod have been submitted to the General Assembly, with its actions thereon.

XXV.—The Stated Clerk shall send one copy of the Minutes of Synod to each Minister, and one copy to each Church Session in the Synod. The printed Minutes shall be forwarded to all persons who are not entitled to receive free copies for 25 cents.

XXVI.—These Standing Rules may be suspended at any meeting of the Synod by a vote of the members present, but may be altered or amended only at a stated meeting.



APPENDIX

The following address, by Rev. Julius A. Herrold, was ordered to be printed with the Minutes :

Subject: "The Elder in Scripture."

In discussing the Scriptural authority for the Presbyterian eldership I shall be traversing familiar ground. By the eldership, of course, is meant the ruling eldership, the distinctive trait and characteristic of the Presbyterian polity. It shall be my aim in discussing this subject to get away as far as possible from the atmosphere of the theological seminary; but, in view of the academic nature of the subject, I have a presentiment that some of the things I shall present may sound like the faint and distant echo of the merciless and pulverizing arguments to which we listened with such rapt attention in our venerable theological Alma Mater.

The two doctrines which lie at the foundation of the Presbyterian system—that differentiation of our common Christianity which we regard as its most logical, systematic and comprehensive expression—are the doctrines of the sovereignty of God and of the sovereignty of the Word of God. These two doctrines are not unrelated. We believe in the divine sovereignty because it is clearly revealed in the sovereign Word, and we believe in the sovereign Word because we regard it as the work of the sovereign God. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son," and these successive and progressive utterances and revelations by the sovereign God, culminating in the teachings of Christ, we believe to constitute the didactic contents of the Word of God.

The principal divisions of our Presbyterian system are dominated and pervaded by these two doctrines. Our theology is preeminently Scriptural. It is a systematized statement of the clear and explicit teachings of God's Word, and of what may be deduced from them by logical inference, and it places these doctrines into proper relations to that clearly outstanding fact of God's Word, namely, the sovereignty of God. Our ethic is marked by the same general characteristics. It emphasises conformity of life, conduct and character with the will of God, which is revealed in the Holy Scriptures, and which is based not on the passing whims and caprices of arbitrary despotism, but on the immutability of God's moral nature. The same may be said of our Directory for Worship. We adhere to Scriptural simplicity in this matter of worship, and repudiate prelatical complexity,

making the beauty of holiness and not the holiness of beauty our governing principle, and endeavoring to worship the sovereign God in a manner most in keeping with the spirituality of His nature. There remains only one more division of the Presbyterian system, namely, that of government, and it would certainly be a strange incongruity, a strange lack of homogeneity, if the Scriptural character of the other branches of Presbyterianism were not shared by this also. It would be destructive of the architectonic symmetry of the Presbyterian cathedral, so that the Scriptural character of the other branches of the Presbyterian system creates a strong presumption in favor of the Scriptural character of this also.

A strong presumption in favor of the Scriptural character of the Presbyterian polity is established also by the unity, identity and historical continuity of the Church of God in the Old and New Dispensations. The Church of Christ is the theocracy of old raised to a higher spiritual plane. The one was shadow, the other is substance. The one was preparation, the other is consummation. The one was anticipation, the other is realization. The one was type, the other is antitype. The method of salvation, however, is the same in both, namely, looking unto Jesus. Every lamb led to the slaughter, every priest arrayed in gorgeous sacerdotal garments, the tabernacle, the ark with the mercy seat, the great day of atonement with its sacrifices—were all index fingers pointing to Christ. There was only one difference: they looked unto a Christ who was to come; we look unto a Christ who has come. Their looking was prospective; our looking is retrospective. In view of the substantial identity of the Church of God in all ages, the perpetuation of an institution so ancient, so venerable, so intimately interwoven with the history of the old theocracy, so prominent in connection with the great crises in its historical development, so conspicuous in the constitution of the old Jewish synagogue—the pattern of the polity of the primitive apostolic Church—I say, in view of the substantial identity of the Church of God in all ages, the perpetuation of an institution so venerable, so ancient as the ruling eldership is *a priori* probable. Instead of being surprised at finding it in the infant Church, we should be surprised not to find it. We are almost inclined to regard its existence in the early Church as the realization of an *a priori* expectation.

It is alleged by the advocates and champions of monarchical forms of church government that it is impossible to read the books of the New Testament with a fair and unprejudiced mind without being convinced of the utter futility of the Presbyterian contention and of the impregnability of the prelatical position. I have tried the experiment. I divested myself of all my Presbyterian prejudices, so far as it is possible for a Presbyterian to do so. I read and studied the books

of the New Testament in their regular chronological order. I did not content myself with my own inferences and deductions, but consulted such eminent German authorities as Neander, Guericke, and the articles bearing on Presbyterianism in Herzog and Plitt's Theological Encyclopedia (German edition)—authorities who, though Protestants, were not Presbyterians—and as the result of these studies I desire to say that, personally, I am to-day more firmly convinced than ever before that the form of church government which most closely approximates the polity of the early Church is our own, and that we find it in all its main and essential features in the New Testament. I say in its main and essential features; for I doubt whether any of our presently existing denominations is an exact photograph of apostolic institutions. If the Church is to be a living organism and not an effete and stereotyped body it must constantly adjust itself to new conditions, and this adjustment will react upon its institutions, modifying and differentiating them. By doing this it will preserve its vitality and perpetuate itself, for life is the adjustment of an organism to its environment. It is the immutable and inexorable law of living organisms.

It is also contended by the advocates and champions of monarchical forms of church government that the Church well on in the second century was episcopal in organization; that the early Fathers bear witness to the fact that it was episcopal; that their writings can be properly understood only on the assumption that it was episcopal, and that, if the primitive apostolic Church was Presbyterian, the transition from primitive apostolic Presbyterianism to second century Episcopacy involved a change, a revolution, so sweeping and so radical that the absence of all references in early Christian literature to such a momentous change is a most astounding enigma and argues strongly in favor of the view that the Church has always been episcopal. But early Christian literature is not as silent on this subject as the supporters of this theory would have us believe. In Clements' Epistle to the Corinthians, in which he deals with the difficulties arising in this Church on account of the deposition of certain elders, we can distinctly trace the successive steps by which the congregation was shorn of its rights, the distinction between clergy and laity created and accentuated, the elders imbued exclusively with rights and privileges that were originally the common prosperity of all the members of the Church, the presbyter transformed into a priest, and primitive apostolic Presbyterianism, or, if you prefer the term, primitive approximation to Presbyterianism, converted into Episcopacy. (See art. "Presbyter" in Herzog and Plitt's Theological Encyclopedia, German edition.)

The Scriptural character of our Presbyterian polity, however, in its

main and essential features, appears at a single glance on opening the books of the New Testament. We admit that modifications have occurred in the course of time. Reading the epistles of the New Testament in their chronological order, we find that even in the early Church the offices were more or less modified to meet changing conditions and new crises. But this does not alter the fact that the New Testament is our best guarantee for the apostolic, or what amounts to the same thing, divine origin and authority of the ruling eldership.

Summarizing the statements of the New Testament on this subject under three brief heads, I remark, in the first place, that the apostles did not proceed according to a cut and dried plan, or scheme, or program of government when they took up the delicate and difficult work of constituting and organizing the primitive Church. There are some who have taken this view of the matter. They base their assumption on the following statement by Luke in the Book of the Acts: "To whom also," namely, the twelve, "he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." It is argued that organization is one of the things, one of the most essential things, pertaining to the kingdom of God, and that therefore Christ could not have left His apostles in doubt or ignorance as to the form of government best adapted to preserve the purity of His Church and impart to it the highest measure of efficiency. But the historical facts do not bear out this assumption. According to the Book of the Acts, the offices did not originate simultaneously in conformity with a cut and dried plan, but successively as the exigencies of the times called for them. The apostles were first in the field, owing their appointment to Christ Himself; then came the deacons, and afterwards the presbyters.

In the second place, I remark that the offices originated according to the principle of the division of labor under the growing pressure and multiplication of apostolic duties, the apostles themselves taking the initiative in this matter and counseling the Church what to do. We know positively that this was the way in which the office of deacons originated. With the expansion of the Church the duties of the apostles multiplied, threatening to interfere with the efficient discharge of the work to which Christ had specially called and appointed them. Hence, to preserve the integrity and efficiency of the apostolic ministry, it became absolutely necessary to divest it from time to time of such extraneous and incongruous elements as would naturally encumber it in the historical development of the Church. These extraneous and incongruous elements were by no means insignificant, because they were not apostolic in the proper sense of the term. The care of the poor is not an insignificant duty, nor the efficient govern-

ment of individual churches. They demanded careful attention if the new movement was to be a success, and not hampered by internal difficulties and confusion, and hence, in order that they might receive careful attention, the apostles insisted that suitable men should be chosen from the rank and file of the Church for the purpose of relieving them of these extraneous burdens. Luke has given us no account of the institution of the eldership. The reason for this omission is to be found in the fact that his purpose was not to write a complete history of the primitive Church, but rather to furnish us with a succession of events typical of many others of a similar nature. Ananias and Sapphira were not the only hypocrites in the early Church, but rather a type of the peculiar kind of hypocrisy that would naturally prevail in a society whose members had all things common, and sold their possessions and goods, and parted them to all men, as every man had need. Stephen was not the only martyr in the early Christian Church, but rather a type of all the others, his case being specially recorded on account of its intimate relation with Paul's conversion. And in the same way Luke omits to mention the circumstances leading to the institution of the ruling eldership, which were no doubt analogous to those that led to the appointment of the deacons. Having recounted the one with minuteness, he leaves us to infer the other. In the Book of the Acts the elders are mentioned for the first time at the close of the eleventh chapter, and even at that early date their authority was generally recognized. Thus we see that the office of elder was of apostolic origin, and that it had its inception in the increasing burdens of the apostles and in their earnest and sincere solicitude for the efficient discharge of duties which were not strictly apostolic, and of which they divested themselves by bringing into operation the principle of the division of labor. These elders were called *presbyteroi* by the Jewish Christians, a name suggested by that of the incumbents of an analogous office in the Jewish synagogue, whilst among the Gentile Christians they were called *episcopoi*, a name suggested by that of an important official in their administrative system. Both terms, however, designated the same officers in the primitive apostolic Church, and were soon used interchangeably.

Finally, I remark that all the elders in the New Testament are *RULING* elders. This is the general term that covers the vast variety and multiplicity of functions exercised by the eldership in the primitive Church. No doubt there were elders whose natural inclination and aptitude predisposed them in favor of discharging their custodianship over Christ's flock in a more or less didactic manner, and who labored in word and doctrine; and others who by natural inclination and aptitude were preeminently qualified to discharge its administrative functions. But this is not tantamount to saying that here were two sets of elders in the apostolic Church, namely, teaching and ruling

elders. They were all ruling elders, whether they governed the flock of Christ by exercising their custodianship in a purely didactic manner or in a purely administrative manner, or in both ways. This statement is supported by the oft quoted passage: "Let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine"—a passage in which the function of laboring in word and doctrine is clearly subsumed under the generic term of ruling, and which enjoins that double honor be paid to those who ruled WELL, specifying those who guarded the purity of the Church's life and doctrine by the faithful and conscientious exercise of their ability to teach. This statement is also supported by two passages in the thirteenth chapter of Hebrews. In the seventh verse we read: "Remember them which have the rule over you, who have spoken unto you the word of God." And in the seventeenth verse we read: "Obey them which have the rule over you and submit yourselves, for they watch for your souls." The communication of religious knowledge, as well as the pastoral care of souls, were functions exercised by those who had the rule over Christ's flock. The regularly appointed teachers in the early Church were not primarily the elders, but the apostles, the prophets, the evangelists and the didaskaloi, the teachers. The elders were the rulers, the guardians, the custodians, the pastors of the Church whose natural aptitude oftentimes inclined them to a preponderatingly didactic performance of their office. Later on, when heresies crept into the Church, corrupting its life and doctrine, aptness to teach was a qualification demanded of the elder, but this requirement did not change his character of a RULING elder, for, in the first epistle to Timothy, where Paul emphasizes aptness to teach as one of the qualifications of the elder, he immediately adds: "One that ruleth well his own house, for if a man know not how to rule his own house, how shall he take care of the church of God?"

I have not the time to enter upon a discussion of the duties of the ruling elder as outlined in the New Testament. This is a field so vast, so rich, so profitable as to require a separate discourse for its proper treatment. By carefully studying the Scriptural qualifications and duties of the elder we are impressed with the wonderful possibilities and potentialities of this office, and find it difficult to suppress a feeling of denominational pride because of the perpetuation by our own beloved Church of this ancient institution, whose proper use and exploitation cannot but prove a blessing to it and to the whole Church of God.

Women's Synodical Society for Foreign Missions

OFFICERS

- President, MRS. J. FRANK BALL,
1019 Park Place, Wilmington, Delaware.
- Secretary-Treasurer, MRS. GEORGE M. GAITHERS,
213 E. Mt. Royal Ave., Baltimore, Maryland.
- Secretary for Young People, MRS. D. E. WIER,
3363 Eighteenth St., N.W., Washington, D. C.
- Secretary of Literature, MRS. S. B. NOVEMBER,
1413 Bolton Street, Baltimore, Maryland.
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Report

The Woman's Synodical Society for Foreign Missions held its twenty-third annual meeting in the First Presbyterian Church, Washington, D. C., on Wednesday, October 27, 1909. Mrs. J. Frank Ball, the president, in the chair.

The reports of the three Presbyteries were so encouraging that we should not hesitate to undertake great things for God during the coming year. Why should we be faint-hearted or weak, for missions is the work of the world, and we serve under a Master, to whom all things are possible.

Baltimore reports 45 auxiliaries, with a membership of 1,335; 67 Young Woman's Societies; 35 Bands, and 26 C. E. Societies. Nine missionaries are supported by this Presbytery: Miss Clara Shride, Lahore, India; Mrs. A. H. Ewing, Allahabad, India; Miss Clyde Bartholomew, Manila, P. I.; Miss M. H. London, Tokoyo, Japan; Miss Mary Lattimore, Soochow, China; Rev. and Mrs. D. G. Collins, Lars; Miss M. C. McCord and Rev. J. B. Dunlap, Siam. The amount contributed for the year ending April 30, 1909, was \$4,670.50.

Washington reports 30 auxiliaries, with 1,611 members; 15 Young Woman's Societies, 16 Bands, and 28 C. E. Societies. Six missionaries are supported by Washington: Dr. Mary Pierson Eddy, Syria; Dr. E. T. Lawrence, Kazvin, Persia; Mrs. A. F. Caldwell, Bangkok, Siam; Mrs.

O. H. Pinny, West Africa; Mrs. J. C. Garrett, Nankin, China; Dr. Isabella Mack Patton, China. The amount contributed for the year ending April 30, 1909, is \$6,206. An increase is shown in every branch of the work in this Presbytery.

New Castle reports 34 auxiliaries, with 940 members; 23 Bands, 24 Societies of C. E.. Three missionaries are supported by this Presbytery: Miss Mary E. Johnson, Saharanpur, India; Miss Alice Butts, Korea; Rev. C. E. Eckles, Siam; and the amount contributed by New Castle for the year ending April 30, 1909, is \$1,920. While New Castle is much smaller than the Presbyteries of Baltimore and Washington, it has more than kept pace with the latter two in proportion to its size, in growing and giving.

And now, as we stand at the beginning of a new Synodical year, and we push open the door a tiny bit, we can see written all through the coming days and weeks and months, Opportunity! Opportunity. And then as we look back over the way we have come, during the year just closed, we can see blessings all along the road; and the still, small voice in each heart.

And what does the Master say? "Inasmuch as ye have done it unto the least of these, ye have done it unto Me." Oh, the joy and blessedness of feeling, when we shall stand before God's throne, in that last great day, that we have ministered unto Him, who gave Himself a willing sacrifice, that we might inherit eternal life.

Faithfully yours,

ALICE N. GAITHER, *Secretary*.

Women's Synodical Society for Home Missions

SYNOD OF BALTIMORE

OFFICERS

President, MRS. M. V. RICHARDS,

2934 Fourteenth St., N. W., Washington, D. C.

Secretary and Treasurer, MISS G. E. LEONARD,

1123 Thirteenth St. N. W., Washington, D. C.

Secretary of Literature, MISS MARGARETTA BARR,

817 West Street, Wilmington, Delaware.

Young People's Secretary, MISS MAUD M. ABERCROMBIE,

827 Hamilton Terrace, Baltimore, Maryland.

Secretary for Freedmen, MRS. WALTER D. BUSH,

18 Willard Street, Wilmington, Delaware.

Secretary for Study Classes, MRS. D. E. WIBER,

3363 Eighteenth St., N. W., Washington, D. C.

Report

Increased membership has been the aim of this Society this year. Our president emphasized at the beginning of our year the importance of added numbers and everywhere, at Presbyterials and in Societies, has urged that we interest the uninterested and at the end of the year we find that we have 500 more members in the Women's Societies than we had last year. This is a gain of $12\frac{1}{2}\%$, and shows that we have gone after that other woman whom we need, and who needs us. Last year, the increase was 300, so the growth has been steady.

Baltimore Presbytery has gained 225, or $19\frac{7}{10}\%$; New Castle 140 members, 16% ; one Church West having gained 48 members, and Washington 140, which is about 10% .

Last year our magazine work was not up to what we wished it to be, so at the beginning of the year special effort was made during the month of November to gain subscribers for the *Home Mission Monthly*, and the result is that Baltimore Presbytery gained 56; Newcastle 82, and Washington 35, and these subscriptions do double duty as all surplus above cost of production goes to the new Silka buildings that are so much needed.

In the Young People's work there has been an advance. During February there was fear that this Synod was not coming up to the mark, so the Young People's Secretary made a special appeal and the year closed with the balance on the right side. The Cradle Roll Tens, the new work among the youngest people, which is to establish kindergartens among the little foreigners in our midst. Baltimore reports interest and a start in this direction. New Castle reports 26. Hanover being the banner church, with 7, and Washington 6.

In Study Class work there was much interest and enthusiasm, particularly in Washington Presbytery. There were 19 classes reported and in the Joint Study Class, in Washington Presbytery, in which many churches are represented, 15 societies of this Presbytery were represented, and during the year the leader of this notable class, Mrs. D. E. Wilber, was sent to Northfield, to the conference, as a delegate from the Washington Presbyterian Society.

But in our work in obtaining the Sunday School collections for the Thanksgiving Sunday, we have fallen behind this year \$100. In Washington Presbytery where there are 35 churches, only 15 Sunday Schools send their collections to the Woman's Board for the Sabbath that they are asked, and the situation is much the same in the other Presbyteries. There is *the* woman in each church who will be able to succeed in this direction, if she can only be found.

Then in our Freedman's work. The burden of the Black Sheep is the most difficult of all in this Synod. We have given them less this year and we only gave them \$500 last year. We seem so loath to give them of our money; we must, therefore, pray the more earnestly that our eyes may be opened to the great opportunity.

Then in our gifts this year. We have contributed in this Synodical year the total of \$14,185. A gain of \$725, or about 5 $\frac{1}{2}$ %.

New Castle made the best showing by far, having gained \$780, which is 32%, considerably more than the 15% asked for. So as Washington had the large gain last year, and New Castle this, we are expecting much of Baltimore this year, especially as this will be their Silver Anniversary. In sending this report what more can we add than the words of deep thankfulness that this has been a successful year and that we are privileged to begin another year with so bright an outlook in this work for our Master.

G. E. LEONARD, *Secretary*.

